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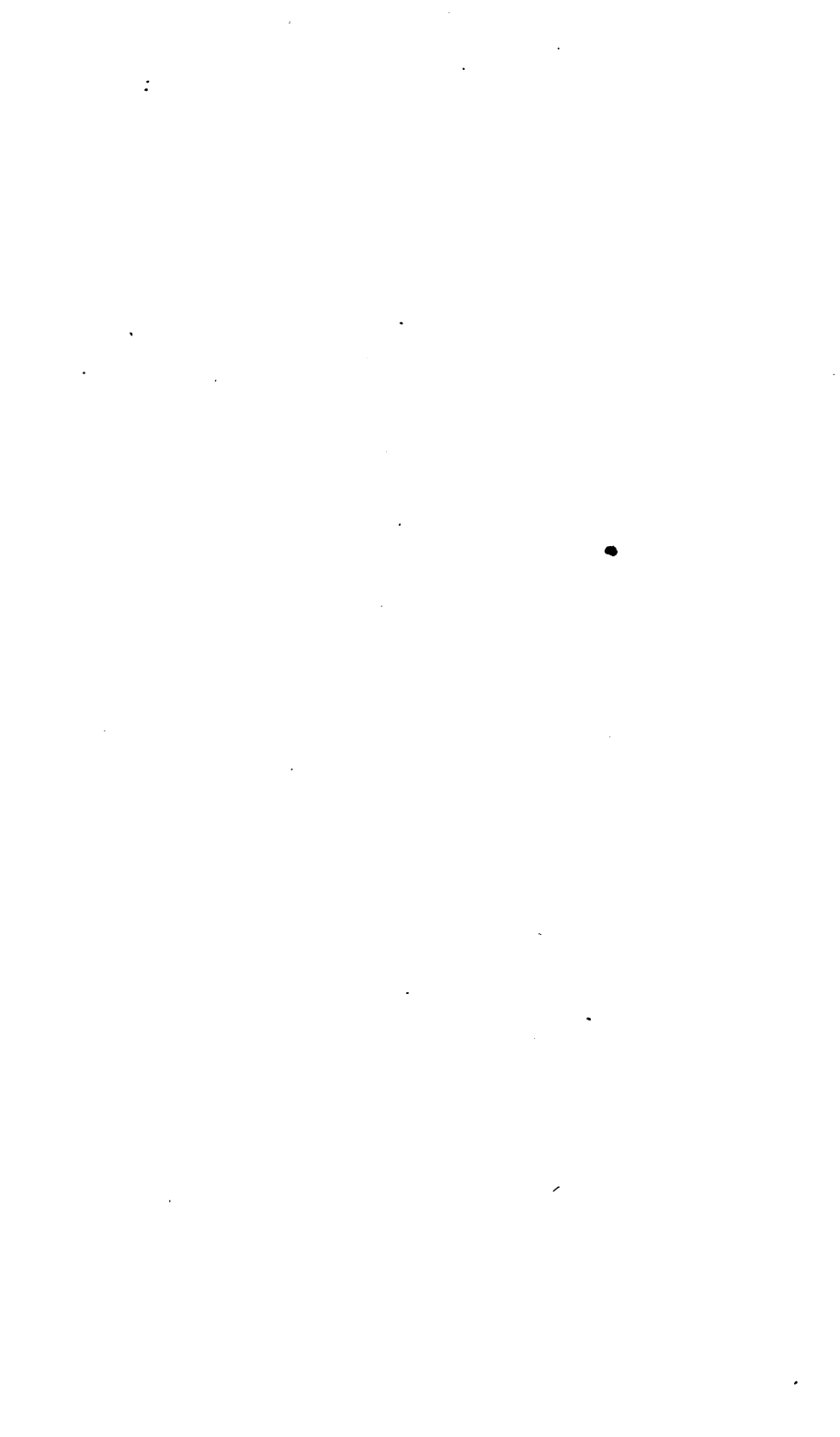
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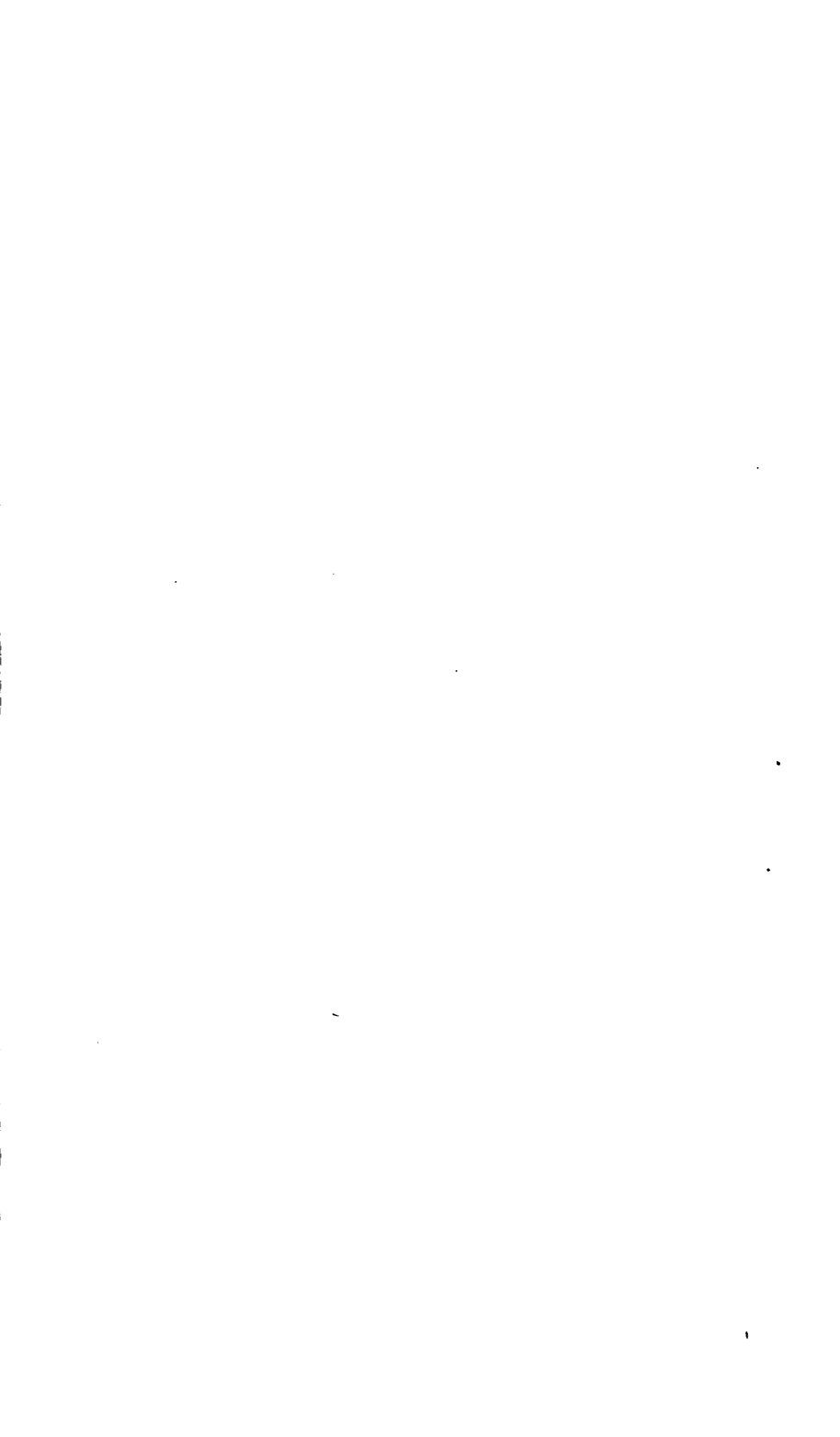
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BY EDMUND HENRY BARKER, ESQ.

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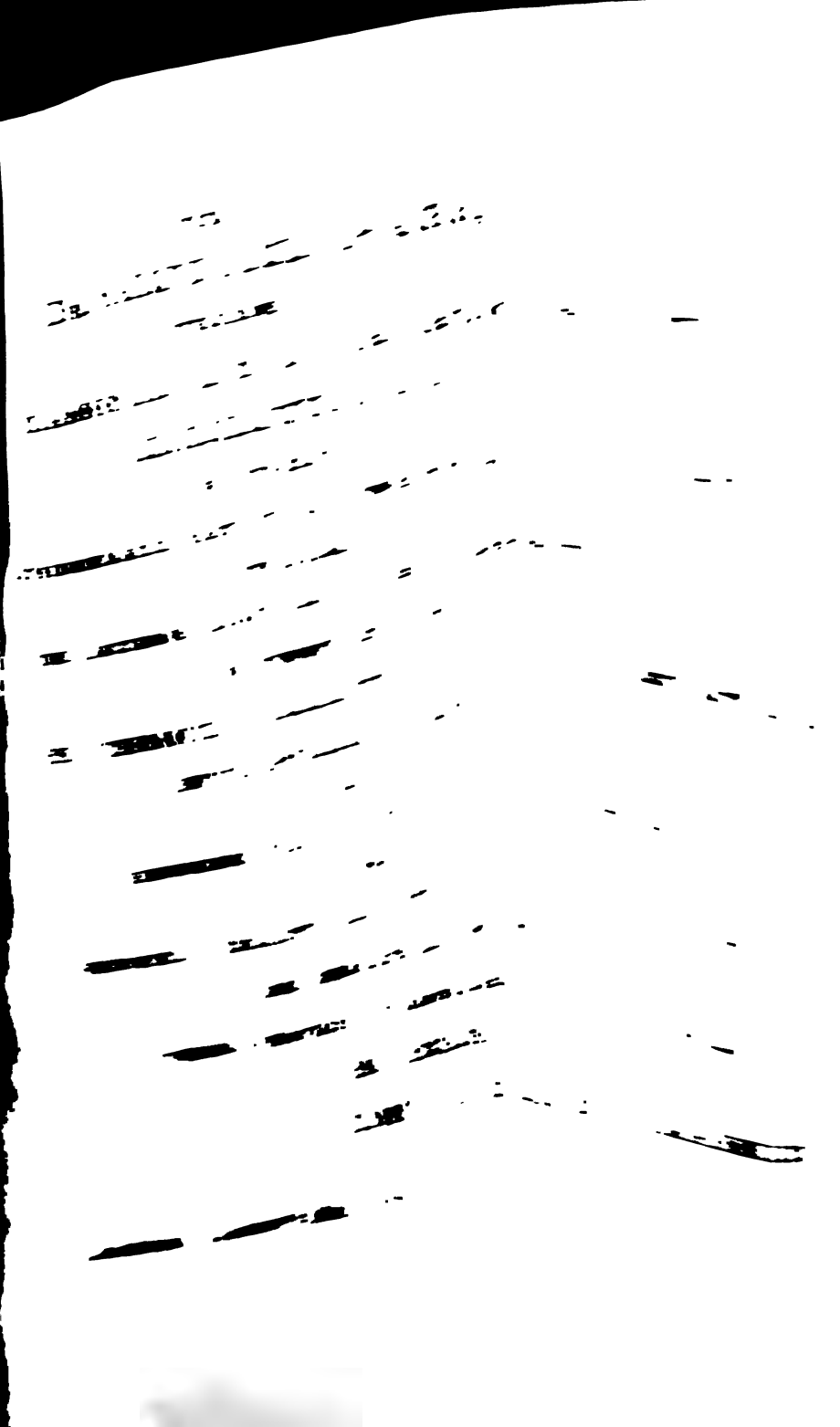
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TO
DR. SAMUEL PARR,
THESE
CLASSICAL AND BIBLICAL
RECREATIONS
(OF WHICH
A CONSIDERABLE PART WAS WRITTEN AT HATTON,
WHILE
THE AUTHOR ENJOYED THE OPPORTUNITY
OF CONSULTING
HIS CHOICE COLLECTION OF BOOKS,
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AS
A SINCERE TESTIMONY OF HIS REGARD
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THE *Commentary upon the Germany of Tacitus*, with which the following Work begins, forms only a *Specimen* of the notes, which I have collected on this very important Tract. It was my intention to publish a little Edition of the *Germany*, and the *Agricola*, from the Text of Brotier, with all the Notes, both critical and explanatory, of Brotier, with a selection of Notes from the Gronovian, the Bipontine, and the Ernestine Editions, (including the Observations of Oberlin), with such illustrations, as are incidentally given in the later publications of critical works, and with such remarks, critical, explanatory, moral, and political, as have occurred to me in the course of my reading: the work would have been so

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*Assiduus usus uni rei deditus et ingenium, et artem sæpe vincit,
Cicero Orat. pro Corn. Balbo.*

*Ipsa emendatio finem habet; sunt enim qui ad omnia, tanquam vitiosa
redcant, et quasi nihil fas rectum esse, quod primum est, melius existiment
quicquid est aliud; similes medicis, etiam integra secantibus: accidit itaque
ut cicatricosa sint, et exsanguia, et cura pejora: sit igitur aliquando quod
placeat, aut certe quod sufficiat; ut opus poliat lima, non exerat.*

Quintil. x. 4.

τὰς πιθῆκας φασιν, ἱππιδὲν τίκωσιν, ὥσπερ ἀγάλμασιν ἱνατνίζουσιν τοῖς βρίψεσιν,
ἀγαμίνας τοῦ κάλλους· οὕτως ἴσθιν ἡ φύσις φιλότεκνον· τὰ δὲ ἀλλήλων [ἄλλων]
δρῶσιν, ἅπερ ἴσθι, πιθήκων παῖδια· ἱπίοις οὖν ἱκίτροπτίον ἐξιτάζουσιν τὰ ἐκγονα·
αἱ γὰρ εὐνοῖαι δυνάμει δεικνύσαι τὰς ψήφους. Synesius Ep. 1.

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curious matter on the affinity of different languages to the
Latin, including two *Essays on the Origin, and the Ex-*
inction of the Latin Tongue, communicated to the
Author by the Rev. R. Patrick, Vicar of Sculcoates, Hull.

By **E. H. BARKER, Esq. Trin. Coll. Cam.**

SPECIMEN
OF
A COMMENTARY,
CRITICAL, AND EXPLANATORY,
ON THE
Germany of Tacitus.

Ipsos Germanos indigenas crediderim, minimeque aliarum gentium adventibus et hospitibus mixtos, quia nec terra olim, sed classibus advehebantur, qui mutare sedes quærebant, et immensus ultra, utque sic dixerim, adversus Oceanus raris ab orbe nostro navibus aditur. Quis porro, præter periculum horridi et ignoti maris, Asia, aut Africa, aut Italia relictæ, Germaniam peteret, informem terris, asperam cælo, tristem cultu aspectuque, nisi si patria sit? Cap. II.

LONGOLIUS says at *advehebantur*: ‘Vehi est de loco in locum se conferre, sive equo, sive lectica, sive curru, sive navi etc.’ But, why should we not suppose that Tacitus is employing a figure, which

is very common in him ; and supply after *terra* some verb analogous to the sense, such as *adveniebant*? Foreigners, who have crossed the sea, are called *advecti*: thus in *Agric. c. xi. Indigenæ, an advecti. Advehor* is generally used in this sense with *navi*, as in *Cic. Fam. iv. 12. Quum — Piræum navi advectus essem*. Tacitus says here *terra—classibus*: *terra* is properly opposed to *mare*; but Tacitus is fond of such little inaccuracies, and they are to be found in the purest classical writers. *Adversus oceanus*. Acidalius and Pichena read here *aversus*: Heinsius proposes *inapertus*, or *inaccessus*, or *avius*: Crusius suggests *abstrusus*: Lipsius and Gronovius retain *adversus*, but they give different explanations of it: Lipsius says, “*Haud male adversus ceperis, quasi mari Italico, et Tyrrheno oppositum; eodemque sensu etiam diversus in Agric. c. xxiii.*”: Gronovius says, “*Qui ex Italia oceanum, per Germaniam proprie dictam, ingreditur, adversa aqua videtur vehi, sive æstu contrario, præcipue versus Septentriones; ibi enim consurgere mundum, qui in Austros Libyæ premeretur; ibi erectum Borean, ex opposito Notum jacentem credebant. Plin. ii. 70.*” Longolius justly makes Tacitus his own commentator: ‘*Infra c. xxxiv. Oceanus obstitit idem est quod adversus Oceanus.*’ We have in *Ann. ii. 23.* a very grand description of

a storm which happened in this ocean, and which Brotier quotes at full length. In the sentence, which follows the sentence, which we are now discussing, Tacitus calls this sea *mare horridum et ignotum*: *Quis porro, præter periculum horridi et ignoti maris, Germaniam peteret? Informem terris, asperam cælo, tristem cultu aspectuque*. What Tacitus means by *informem terris* may be explained from the 5th c. where he says, *Terra etsi aliquanto* [Ernesti here observes that it should be *aliquantum*: thus the Latins say *differre multum, plurimum, paulum*] *specie differt* [‘Non voluit, puto, dialectice hic loqui Tacitus, sed diversitatem indicare, quæ oculorum judicio pateat,’ Gesner: ‘*Specie opponitur in universum, vel generi*. Senec. *Ep.* 58. Plin. *Ep.* x. 114.’ Longolius: thus in *Dial. de Orat.* c. xxv. *Nec refert quod inter se specie differant, cum genere consentiant*. But this passage in *Agric.* c. x. inclines me to Gesner’s opinion: *Et est ea facies citra Caledoniam, unde et in universum fama est transgressa.*] *in universum* [sc. æstimanti: thus c. vi. *In universum æstimanti*: thus in *Agric.* c. xi.] *tamen aut sylvis horrida, aut paludibus fœda*. We may add too that Tacitus alluded to the *tumida Germaniæ terræ*, or mountainous parts of Germany, of which he speaks in *Ann.* ii. 23. As to the *tristem cultu aspectuque*, Longolius says, ‘Est metonymia effec-

tus pro causa : tristis cultu est ergo terra, quam etsi optime colas, et studiosissime ares, tamen nihil proferet, ex quo lætitiā capere possis : Cic. *Nat. Deor.* 11. 40 : idem fere Mela de Thracia dicit (11. 2. 4.) *Regio nec cælo læta, nec solo.* In the 5th c. Tacitus says of Germany, *Satis ferax, frugiferarum arborum impatiens* ; but Seneca *de Provid.* c. 14. says, *Germanos triste solum premit* : Seneca explains his *triste solum* in the same chapter by *Germanos maligne solum sterile sustentat* ; and what Tacitus says of Germany in the 5th c. seems to justify his expression here. Thus we see that these expressions *informem terris, asperam cælo, tristem cultu aspectuque*, the explanation of which has occasioned no small trouble to the commentators, have their specific meaning. This passage shows very clearly the importance of verbal criticism, and should teach those, who affect to despise it from their ignorance of its use, on what a slender foundation their knowledge of classical authors rests. That the art may be abused, and that it has been abused, is indeed a lamentable circumstance ; but who would proscribe eloquence, the fairest of the muses, because a Catiline, and a Clodius, may employ her for the vilest purposes ?

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FROM what Longolius says of this passage, we may conclude that he could not construe it: '*Frigora, atque inedia*—h. l. χλασμος est: *inedia* refertur ad *sitim*; *frigora* ad *æstum*.' Tacitus says that the Germans can display, for a short time, wonderful exertions of strength, but they cannot endure continued labour and fatigue, they have not the same vigour in proportion. This is the case with all barbarous nations: Justin, l. 41. c. II. says of the Parthians, *Nec pugnare diu possunt: cæterum intolandi forent, si quantus his impetus est, vis tanta et perseverantia esset.* After *minimeque sitim æstumque tolerare*, understand *assueverunt*. The words *frigora* and *inediam* have nothing to do with *sitim æstumque*, as Longolius supposes. Tacitus means to say that, though they cannot endure thirst and heat, yet they are accustomed to bear cold and hunger by the nature of the climate, and of the soil. Perizonius reads here *cælo soloque*, which is probably the

true reading: *cælo* refers to *frigora*, and *solo* refers to *inediam*. Seneca says of Germany *solum sterile*, and Tacitus in the 2d c. says of it *tristem cultu aspectuque*.

Ad matres, ad conjuges vulnera ferunt; nec illæ numerare aut exigere plagas pœrent. Cap. vii.

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Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας, καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἷ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμιο.

. Il. vi. v. 441, 2, 3.]

We are, indeed, told by Mallet in his *Northern Antiquities*, (vol. i. p. 269.) that 'the study of simples, and the art of healing wounds, an art as mysterious in those times, as the occasions of it were frequent, belonged to the women; and that matrons, and young women, in the ancient Chronicles of the North, are always employed in dressing the wounds of their husbands, or lovers.' But the context, as I have observed, establishes the truth of the other opinion. A similar custom prevailed among the Spartan women. Ælian, in the 21st c. of the 12th book of his *Various History*, has recorded the fact: Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπυνθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, ἀλλ' αὐταὶ γε ἀφικόμεναι τὰ τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπίσθεν. [The reader will here remark that *exigere* answers accurately to ἐπεσκόπουν] καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γαυρούμεναι, καὶ σεμνὸν ἄρα καὶ βλοσυρὸν ὀρῶσαι, τοὺς παῖδας εἰς τὰς πατρώας ἔφερον ταφάς· εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδοῦμεναι, καὶ θρηνοῦσαι, καὶ, ὥς ἐνὶ μάλιστα, λαθεῖν πευθοῦσαι, ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς

ἐν τῷ πολυανδρίῳ θάψαι, ἢ λάθρα εἰς τὰ οἰκεῖα ἡρία ἐκ-
 μιζον αὐτούς. The Spartans seem, as Perizonius ob-
 serves in his Notes on Ælian's *Various History*, to
 have derived this law from the Cretans. See Ælian's
History of Animals, book IV. c. I.

Ignavos.—Cap. XII.

CICERO, in his *Orator*. c. XLVII. supplies us with
 a rule for determining when we are to use the *g*:
 “*Noti erant, et navi, et nari, quibus cum in præponi
 oporteret, dulcius visum est, ignoti, ignavi, ignari
 dicere, quam ut veritas postulabat:*” hence the *g*
 should be used only in composition: we should write
ignotus, ignavus, ignarus, and so in all the deriva-
 tives, but we should write, *notus, navus, narus*, and
 so on: as *in* in composition becomes *ig*, so *ad* becomes
ag: thus we have, from *nosco*, *agnosco, cognosco*;
 from *natus, agnatus, cognatus*: many editors prefer
adgnatio to *agnatio*, but would they write *adggero*
 for *adgero*? Festus thus derives the word, “*Navus,*
celer ac strenuus, a navium velocitate videtur dictus.”
 Gesner says under *gnavus*, “*Celer, strenuus, a*
navium celeritate, et navanda opera: additur g per

prothesin, ut in *gnatus*," and says under *navare*: "iractum verbum a nautis, quum sunt auxilio aliis in gubernandis navibus; naves enim quum ex navalibus in mare deducuntur, maximo hominum auxilio indigent: probat etiam Vossius Etymol. et hinc *navos* s. *gnavos* dictos arbitratur." I must confess that I prefer the etymology of Dr. Stukeley: "Naves-tock" [he is speaking of the alate temple on *Navestock-common*] "must have been so called from some old and remarkable tree, probably an oak, upon, or by the *Cneph*, or winged temple, *Navestock*: our English word *knave*, which had no ill meaning at first, signifies the same thing, *alatus*, *impiger*; the Latin word *gnavus* the very same; and *knap*, a Teutonic word, the like; all from the Hebrew original." This passage is quoted in the elegant and learned Mr. Maurice's ingenious work on *Indian Antiquities*, Vol. VI. p. 181.

Illud ex libertate vitium, quod non simul, nec ut jussi, conveniunt; sed et alter et tertius dies cunctatione cœuntium absumitur. Cap. XI.

THE critics differ widely in their opinion of the proper reading in this passage: let us endeavour to

ascertain it, by a patient investigation. Kappe reads *nec jussi*, which he explains thus: "i. e. necdum, cum jubentur: est hyperbaton verbi et participii: M. S. C. Longolii *nec injussi*, i. e. non nisi jussi, quasi sua sponte eos convenire publicæ salutis causa: Cod. Bamberg. *Nec jussu*: Lipsius et Gronov. adprobante Ernesti, et adstipulante M. S. C. Hummelii, *Nec ut jussi*; in enim ortum esse ex *ut*, Tacitumque in animo habuisse Virgilium, *Æn.* III. 236.

Haud secus ac jussi faciunt."

Tacitus says above, *Coëunt, nisi quid fortuitum et subitum inciderit, certis diebus, cum aut luna inchoatur aut impletur:— nec dierum numerum, ut nos, sed noctium computant: sic constituunt, sic condicunt: nox ducere diem videtur: illud ex libertate vitium, quod non simul, nec ut jussi, conveniunt.* The meaning of *convenire* (a legal term) is *to meet a person by a special appointment, at a certain place: constituere* (a legal term) corresponds to our phrase *to make an appointment with a person, to meet him* ["Constituunt simul cum aliis definiunt locum, tempus, rem, etc." Kappe]: hence *constitutum* signifies an appointment: Cic. (*Fam.* VII. 4.) says, *Si quod constitutum habes cum podagra, fac in aliam diem differas: condicere* (a legal term) signifies *to make a mutual pro-*

mise to execute at a certain time, the thing for the consideration of which the parties have met [“Condicunt, i. e. invicem promittunt id, de quo convenere, certo tempore, vel die executuros esse.” Kappe]: *Convenire* is properly the consequence of *constituere*, and *condicere* is properly the consequence of *convenire*: hence we see the propriety of the language of Tacitus: he says, *sic constituant, sic condicunt*, and just after he adds, *non simul, nec ut jussi, conveniunt*: ‘they did not all meet together, agreeably to their appointment;’ but Tacitus adds, ‘*nec ut jussi*:’ *constituere* lays a man under an obligation to attend; and, as there were fixed days for attendance, not to appear implied the violation of a command: hence Tacitus says, *Nec ut jussi*, which is thus well translated by Dr. Aikin, ‘As if it were in obedience to a command:’ Murphy translates it with considerable spirit: ‘Regularity would look like obedience: to mark their independent spirit, they do not convene at once.’ The context will admit no other interpretation: *illud EX LIBERTATE vitium, quod non simul, NEC UT JUSSI conveniunt*: hence we may safely adopt the reading of *nec ut jussi*, which alone conveys the meaning of Tacitus; but he adds, *Sed et alter, et tertius dies cunctatione cōeuntium absumitur*: ‘nay even two, or three days are consumed by the delays of assemblage.’ This is the force of *sed et* by the

ellipse of *non modo hoc*, or some analogous expression. This passage of Tacitus is well illustrated by the subsequent passage from Clarke's *Travels among the American Indians*, p. 53,4. "The Indians are sensible of neither civil, nor military subordination: as every one of them entertains a high opinion of his consequence, and is extremely tenacious of his liberty, all injunctions, that carry with them the appearance of a positive command, are instantly rejected with scorn: on this account it is seldom that their leaders are so indiscreet, as to give out any of their orders in a peremptory style; a bare hint from a chief that he thinks such a thing necessary to be done, instantly arouses an emulation among the inferior ranks, and it is immediately executed with great alacrity: by this method the disgusting part of the command is evaded, and an authority that falls little short of absolute sway instituted in its room: among the Indians no visible form of government is established; they allow of no such distinction as *magistrate* and *subject*, every one appearing to enjoy an independence that cannot be controlled:———If a scheme that appears to be of service to the community, is proposed by the chief, every one is at liberty to choose whether, or not, he will assist in carrying it on, for they have no compulsory laws, that lay them under any restriction." Again in p. 64. "The chief war-

rior, whose province it is to regulate their proceedings on this occasion [he is speaking of hunting excursions], with great solemnity issues out an invitation to those, who choose to attend him; for the Indians, as before observed, acknowledge no superiority, nor have they any idea of compulsion." Thus Tacitus says in c. VIII. *Nec regibus infinita, aut libera potestas; et duces exemplo potius quam imperio, si prompti, si ante aciem agant, admiratione præsent*: and in c. XI. *Rex, vel princeps, prout ætas cuique, prout nobilitas, prout decus bellorum, prout facundia est, audiuntur, auctoritate suadendi magis quam jubendi potestate.*

Equorum, pecorumque numero convicti multantur: pars multæ regi, vel civitati, pars ipsi, qui vindicatur, vel propinquis ejus exsolvitur. Cap. XII.

BROTIER observes upon the latter part of the sentence: " Multa illa passim in lege Salica appellatur *Fredum*, i. e. pax, quod solveretur regi, vel civitati, quasi tutoribus firmatoribusque pacis, ac securitatis publicæ [And he might have added, because *this compensation* not only satisfied the public, but recon-

tus pro causa : tristis cultu est ergo terra, quam etsi optime colas, et studiosissime ares, tamen nihil proferet, ex quo lætitiā capere possis : Cic. *Nat. Deor.* II. 40 : idem fere Mela de Thracia dicit (II. 2. 4.) *Regio nec cælo læta, nec solo.* In the 5th c. Tacitus says of Germany, *Satis ferax, frugiferarum arborum impatiens* ; but Seneca *de Provid.* c. IV. says, *Germanos triste solum premit* : Seneca explains his *triste solum* in the same chapter by *Germanos maligne solum sterile sustentat* ; and what Tacitus says of Germany in the 5th c. seems to justify his expression here. Thus we see that these expressions *informem terris, asperam cælo, tristem cultu aspectuque*, the explanation of which has occasioned no small trouble to the commentators, have their specific meaning. This passage shows very clearly the importance of verbal criticism, and should teach those, who affect to despise it from their ignorance of its use, on what a slender foundation their knowledge of classical authors rests. That the art may be abused, and that it has been abused, is indeed a lamentable circumstance ; but who would proscribe eloquence, the fairest of the muses, because a Catiline, and a Clodius, may employ her for the vilest purposes ?

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“**I**TA Rhenanus.—Farnes. tamen codex et Rom. (it. Ed. Rom. et Norib.) *exigere*: quod robur foemineum magis exprinere videtur, tanquam illæ non numeraverint solum plagas, sed exegerint; expostularintque cum suis, si illæsi redissent, tanquam ignavi et vitæ suæ parci.” Lipsius. “*Exigere*, et expostulare, si ignavi, illæsi que redissent, aut indecora vulnera accepissent.” Brotier. “Placet *exigere*, sed ut *sarta texta exigere*, ad summam virtutem jus *exigere*: quasi taxare, ac plus, aut minus in illis virtutis agnoscere.” Gronovius. “*Exigere*, explorare, perpendere, examinare, *exigere pensa* sic dicitur:—vide hic Gronov. qui tamen minus recte visus est interpretari: vide Lipsium ad *Ann.* III. 14. *Auspliciorum fides exigitur* infra c. x. et xx.” Heinsius. “*Exigere*, i. e. diligenter examinare, an plagæ et vulnera sint leviora, an graviora, an periculosa.

Suet. Jul. 47. *Sua manu exegisse pondus.*" Kappe's edition. "*Exigere* erit examinare sollicite, comparare, quod est itidem fortis animi." Oberlin's Tacitus. Dr. Aikin translates *exigere* 'to require,' and says in a note, that the word 'requiring' strongly marks the fortitude of the German women, who would even receive their husbands and children with reproaches, if they left the field unwounded. Murphy prefers *exugere*, the reading, which is found in the Arundelian Manuscript, supported by Rhenanus, adopted by the Bipontine editors, and approved by Colerus, and Conringius. The account which Dumesnil gives of *exigere* in his *Latin Synonyms*, is very defective. Gesner thus explains *exigere*: 1. *expellere, excludere, ejicere, quasi extra-agere, ab ex et ago compositum.* 2. *Perferre, et pati, transigere.* 3. *quocunque modo petere; interdum ad vim et coactionem refertur.* 4. *Examinare, seu æstimare; sive id pondere, vel regula fiat, sive solo mentis judicio.* This last sense is the only one, which can apply to this passage of Tacitus. The word *numerare*, which is coupled with *exigere* by the particle *aut*, may help to determine the meaning of it. These German women had the courage to count their wounds, or rather to examine them carefully, (for *exigere* is to see whether any thing has its proper weight, or measure, and hence it signifies to examine

any thing by some standard, or to examine any thing carefully,) that they might see whether they had a *sufficient number of honourable wounds* to intitle them to the reputation of valour, and to rescue them from the imputation of cowardice. The context (which forms, as I have already observed, always the best commentary upon a writer) proves that this is the meaning of the passage: *In proximo (sc. loco) pignora, unde fœminarum ululatus audiri, unde vagitus infantium: hi cuique sanctissimi testes, hi maximi laudatores; ad matres, ad conjuges vulnera ferunt; nec illæ numerare, aut exigere pavent.* Tacitus tells to us that the men made a point of repairing to their women, after an engagement, to expose their wounds to their inspection: this custom proceeded not so much from a wish to have their wounds dressed, (which was, indeed, a necessary, but only a secondary, consideration,) as from a tender concern for their reputation. They were naturally anxious to obliterate the slightest suspicion of cowardice before their women, who formed the military court of the nation. [The Trojans, in the heroic ages, seem to have equally dreaded the reproaches of women, Homer puts these words into the mouth of Hector, whose wife Andromache had advised him to confine his efforts to the walls of Troy:

* Ἡ καὶ ἔμοι τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας, καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἷ κε, κακὸς ὥς, νόσφιν ἀλυσχάζω πολέμριο.

. Il. vi. v. 441, 2, 3.]

We are, indeed, told by Mallet in his *Northern Antiquities*, (vol. i. p. 269.) that ‘the study of simples, and the art of healing wounds, an art as mysterious in those times, as the occasions of it were frequent, belonged to the women; and that matrons, and young women, in the ancient Chronicles of the North, are always employed in dressing the wounds of their husbands, or lovers.’ But the context, as I have observed, establishes the truth of the other opinion. A similar custom prevailed among the Spartan women. Ælian, in the 21st c. of the 12th book of his *Various History*, has recorded the fact: Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπυνθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, ἀλλ’ αὐταί γε ἀφικόμεναι τὰ τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπίσθεν. [The reader will here remark that *exigere* answers accurately to ἐπεσκόπουν] καὶ, εἰ ᾗν πλείω τὰ ἐναντία, αἶδε γαυρούμεναι, καὶ σεμνὸν ἄρα καὶ βλοσυρὸν ὁρᾶσαι, τοὺς παῖδας εἰς τὰς πατρώας ἔφερον ταφάς· εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδοῦμεναι, καὶ θρηνοῦσαι, καὶ, ὥς ἐνι μάλιστα, λαθεῖν δπεύδουσαι, ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς

ἐν τῷ πολυανδρίῳ θάψαι, ἢ λάθρα εἰς τὰ οἰκεῖα ἡρία ἐκόμιζον αὐτούς. The Spartans seem, as Perizonius observes in his Notes on Ælian's *Various History*, to have derived this law from the Cretans. See Ælian's *History of Animals*, book IV. c. I.

Ignavos.—Cap. XII.

CICERO, in his *Orator*. c. XLVII. supplies us with a rule for determining when we are to use the *g*: “Noti erant, et navi, et nari, quibus cum in præponi oporteret, dulcius visum est, ignoti, ignavi, ignari dicere, quam ut veritas postulabat:” hence the *g* should be used only in composition: we should write *ignotus*, *ignavus*, *ignarus*, and so in all the derivatives, but we should write, *notus*, *navus*, *narus*, and so on: as *in* in composition becomes *ig*, so *ad* becomes *ag*: thus we have, from *nosco*, *agnosco*, *cognosco*; from *natus*, *agnatus*, *cognatus*: many editors prefer *adgnatio* to *agnatio*, but would they write *adggero* for *adgero*? Festus thus derives the word, “*Navus*, celer ac strenuus, a navium velocitate videtur dictus.” Gesner says under *gnavus*, “*Celer*, *strenuus*, a navium celeritate, et navanda opera: additur *g* per

prothesin, ut in *gnatus*," and says under *navare*: "Iractum verbum a nautis, quum sunt auxilio aliis in gubernandis navibus; naves enim quum ex navalibus in mare deducuntur, maximo hominum auxilio indigent: probat etiam Vossius Etymol. et hinc *navos* s. *gnavos* dictos arbitratur." I must confess that I prefer the etymology of Dr. Stukeley: "Naves-tock" [he is speaking of the alate temple on *Navestock-common*] "must have been so called from some old and remarkable tree, probably an oak, upon, or by the *Cneph*, or winged temple, *Navestock*: our English word *knave*, which had no ill meaning at first, signifies the same thing, *alatus*, *impiger*; the Latin word *gnavus* the very same; and *knap*, a Teutonic word, the like; all from the Hebrew original." This passage is quoted in the elegant and learned Mr. Maurice's ingenious work on *Indian Antiquities*, Vol. VI. p. 181.

Illud ex libertate vitium, quod non simul, nec ut jussi, conveniunt; sed et alter et tertius dies cunctatione coëuntium absumitur. Cap. XI.

THE critics differ widely in their opinion of the proper reading in this passage: let us endeavour to

ascertain it, by a patient investigation. Kappe reads *nec jussi*, which he explains thus: "i. e. necdum, cum jubentur: est hyperbaton verbi et participii: M. S. C. Longolii *nec injussi*, i. e. non nisi jussi, quasi sua sponte eos convenire publicæ salutis causa: Cod. Bamberg. *Nec jussu*: Lipsius et Gronov. adprobante Ernesti, et adstipulante M. S. C. Hummelii, *Nec ut jussi*; in enim ortum esse ex *ut*, Tacitumque in animo habuisse Virgilium, *Æn.* III. 236.

Haud secus ac jussi faciunt."

Tacitus says above, *Coëunt, nisi quid fortuitum et subitum inciderit, certis diebus, cum aut luna inchoatur aut impletur:— nec dierum numerum, ut nos, sed noctium computant: sic constituunt, sic condicunt: nox ducere diem videtur: illud ex libertate vitium, quod non simul, nec ut jussi, conveniunt.* The meaning of *convenire* (a legal term) is *to meet a person by a special appointment, at a certain place: constituere* (a legal term) corresponds to our phrase *to make an appointment with a person, to meet him* ["Constituunt simul cum aliis definiunt locum, tempus, rem, etc." Kappe]: hence *constitutum* signifies an appointment: Cic. (*Fam.* VII. 4.) says, *Si quod constitutum habes cum podagra, fac in aliam diem differas: condicere* (a legal term) signifies *to make a mutual pro-*

mise to execute at a certain time, the thing for the consideration of which the parties have met ["*Condicunt, i. e. invicem promittunt id, de quo convenire, certo tempore, vel die executuros esse.*" Kappe]: *Convenire* is properly the consequence of *constituere*, and *condicere* is properly the consequence of *convenire*: hence we see the propriety of the language of Tacitus: he says, *sic constituunt, sic condicunt*, and just after he adds, *non simul, nec ut jussi, conveniunt*: 'they did not all meet together, agreeably to their appointment;' but Tacitus adds, '*nec ut jussi*:' *constituere* lays a man under an obligation to attend; and, as there were fixed days for attendance, not to appear implied the violation of a command: hence Tacitus says, *Nec ut jussi*, which is thus well translated by Dr. Aikin, 'As if it were in obedience to a command:' Murphy translates it with considerable spirit: 'Regularity would look like obedience: to mark their independent spirit, they do not convene at once.' The context will admit no other interpretation: *illud EX LIBERTATE vitium, quod non simul, NEC UT JUSSI conveniunt*: hence we may safely adopt the reading of *nec ut jussi*, which alone conveys the meaning of Tacitus; but he adds, *Sed et alter, et tertius dies cunctatione cœuntium absumitur*: 'nay even two, or three days are consumed by the delays of assemblage.' This is the force of *sed et* by the

ellipse of *non modo hoc*, or some analogous expression. This passage of Tacitus is well illustrated by the subsequent passage from Clarke's *Travels among the American Indians*, p. 53, 4. "The Indians are sensible of neither civil, nor military subordination: as every one of them entertains a high opinion of his consequence, and is extremely tenacious of his liberty, all injunctions, that carry with them the appearance of a positive command, are instantly rejected with scorn: on this account it is seldom that their leaders are so indiscreet, as to give out any of their orders in a peremptory style; a bare hint from a chief that he thinks such a thing necessary to be done, instantly arouses an emulation among the inferior ranks, and it is immediately executed with great alacrity: by this method the disgustful part of the command is evaded, and an authority that falls little short of absolute sway instituted in its room: among the Indians no visible form of government is established; they allow of no such distinction as *magistrate* and *subject*, every one appearing to enjoy an independence that cannot be controlled:——If a scheme that appears to be of service to the community, is proposed by the chief, every one is at liberty to choose whether, or not, he will assist in carrying it on, for they have no compulsory laws, that lay them under any restriction." Again in p. 64. "The chief war-

rior, whose province it is to regulate their proceedings on this occasion [he is speaking of hunting excursions], with great solemnity issues out an invitation to those, who choose to attend him; for the Indians, as before observed, acknowledge no superiority, nor have they any idea of compulsion." Thus Tacitus says in c. VIII. *Nec regibus infinita, aut libera potestas; et duces exemplo potius quam imperio, si prompti, si ante aciem agant, admiratione præsumunt*: and in c. XI. *Rex, vel princeps, prout ætas cuique, prout nobilitas, prout decus bellorum, prout facundia est, audiuntur, auctoritate suadendi magis quam jubendi potestate.*

Equorum, pecorumque numero convicti multantur: pars multæ regi, vel civitati, pars ipsi, qui vindicatur, vel propinquis ejus exsolvitur. Cap. XII.

BROTIER observes upon the latter part of the sentence: " Multa illa passim in lege Salica appellatur *Fredum*, i. e. pax, quod solveretur regi, vel civitati, quasi tutoribus firmatoribusque pacis, ac securitatis publicæ [And he might have added, because *this compensation* not only satisfied the public; but recon-

cited the parties to each other: Mallet, in his *Northern Antiquities*, (Vol. I. p. 159.) has made some observations on this subject, which I shall insert here: "When government had acquired a little more stability, and when the manners were a little more civilised, men were not satisfied with opposing to the disorder a barrier so often ineffectual: the magistrates, appointed to watch over the public peace, pretended that they were insulted, as often as that peace was broken, and therefore over and above the composition, which was to atone for the offence, they exacted a fine, either as a satisfaction due to the public, or as a recompence for the trouble given themselves in making up the difference, and in protecting the offender: these fines were for a long time all, or almost all the punishment, which could possibly prevail among a valiant and free people, who esteemed their blood too precious to be shed any other way than in battle: their kings had for many ages no other revenue than what arose from these fines, and from their own private demesnes." Montesquieu, as Murphy observes, sees in this passage the origin of the king's exchequer]: hac de re egregie disseruit Cl. de Montesquieu, *Esprit des Loix*, xxx. 20. at idem cl. scriptor loc. cit. c. xix. opinatur Germanos adhuc fuisse in statu naturæ tempore Taciti, cui vix assentiar; ubi enim reges, ubi

civitates, ubi *freda*, seu multæ, quæ regi, vel civitati, ubi *Widrigilda*, i. e. certæ compositiones, quæ ipsi, qui vindicatur, vel propinquis ejus exsolvantur, ibi desiit status naturæ, ibi dominantur leges, ibi vigent legum imperia." Mallet (Vol. I. p. 155. 6. 7. 8. 9.) has some important reflexions upon this subject, which are too long to be inserted here.

Tacitus says here, *pars multæ ipsi, qui vindicatur, vel propinquis ejus exsolvitur*: the meaning of the latter part of this clause is that, if a man was murdered, his relations, to whom the right of revenge devolved, received this compensation for the loss, which they had sustained. Tacitus says in c. XXI. *Suscipere tam inimicitias, seu patris, seu propinqui, quam amicitias necesse est, nec implacabiles durant; luitur enim etiam homicidium certo armentorum, ac pecorum numero, recipitque satisfactionem universa domus, utiliter in publicum, quia periculosiores sunt inimiciæ juxta libertatem*. [Ernesti rightly explains *juxta* by *inter liberos homines, in civitate libera*: Tacitus often uses this preposition in the same way: thus in c. XXX. *Velocitas juxta formidinem; cunctatio propior constantiæ est*: thus in *Ann. l. VI. c. 42. Populi imperium juxta libertatem; paucorum dominatio regiæ libidini propior est*: *juxta* is synonymous with *propior*, as is evident from these two instances].

Compensation for the life of a murderer by cattle, or by fines, is forbidden in the Mosaic code, which shows how prevalent the custom must have been in the time of that legislator: "*Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death.*" Numbers, c. xxxv. v. 31. [Burder, in his *Oriental Customs* (Vol. I. p. 47.), remarks here: "Moses absolutely forbids the acceptance of any compensation for the life of a murderer: *through the influence of money* it appears that *punishment was often evaded* in some countries, and probably *till this time among the Jews*:" Mr. Burder seems to have supposed that Moses meant by *satisfaction* a species of bribery, by which means the murderer escaped the punishment of the law, by corrupting the judges of his offence, as if Moses had said: "Ye shall make no compromise with murderers to arrest the arm of the law; ye shall suffer the law to take its full course." The fact is, that the will of the injured party was probably in those early times the sole law in cases of murder among the adjacent nations: the rigour of the Mosaic law required *blood for blood*: the right of revenge was left in the hands of *private families*; but Moses expressly commands the Jews to take no pecuniary compensation: probably their neighbours were wont to compromise the matter upon pecuniary consider-

ations, a practice, which is always found to prevail among nations, which are beginning to emerge from barbarism : where the right of revenge in cases of murder is left, as it always is among semi-barbarous nations, in the hands of private families, we may easily suppose that they would often be induced to accept a pecuniary compensation for the loss, which they might have sustained : the right of revenge was immemorially vested in private families among the Grecians, and the consequence was, that the injured party generally compromised the matter for money, as we shall see below]. Homicide among the Kaf-fers, at the Cape of Good Hope, is, as we are informed by Barrow (Vol. 1. p. 160.) expiated by a fine : “ If a man should kill another in his own defence, in a quarrel, or by accident, he must pay to the relations of the deceased, as a compensation for their loss, a certain fine, which is either agreed to among themselves, or settled by the chief and elders of the horde : in doing this, the value the deceased held in society, and the family left behind him, are the only objects taken into consideration.” And homicide is so expiated among the Circassians, as we are informed by Dr. Clarke in his *Travels along the Frontier of Circassia* (Vol. 1. p. 383.): “ Among the Circassians the spirit of revenge is so great, that all the relatives of the murderer are considered as

guilty: this customary infatuation to revenge the blood of relatives generates most of the feuds, and occasions great bloodshed among all the tribes of Caucasus; for, unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations: the hatred, which the mountaineer nations evince against the Russians in a great measure arises from the same source: if the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thil-Uasa*, or the *price of blood*; but neither Princes, nor Usdens accept of such a compensation, as it is an established law among them to demand *blood for blood*," from Pallas's Travels. Thus we are informed by Sir George Staunton, (Vol. I. p. 296.) that the sovereigns of Java were so desirous of encouraging trade, by giving security to foreign merchants against the violent and revengeful disposition of the natives, that *the crime of murder* was never pardoned when committed against a stranger, but might be commuted by a foreigner for a fine to the relations of the deceased. Homer also mentions a composition for murder: Ajax, when he is speaking of Achilles, says:

" *If a brother bleed,
On just atonement we remit the deed:*

“ *A sire the slaughter of his son forgives ;*
 “ *The price of blood discharg’d, the murderer lives.*”

Again in the description of the *Shield of Achilles* :

“ *There in the Forum swarm a numerous train,*
 “ *The subject of debate, a townsman slain :*
 “ *One pleads the fine discharg’d, which one denied,*
 “ *And bade the public, and the laws decide.*”

Homer also tells to us that adulterers were sometimes allowed to redeem themselves with money, which was called *Μοιχάγρια*, and paid to the husband of the adulteress : hence, when Mars and Venus were discovered in the act, Mars is required to pay a fine to Vulcan, who refused to dismiss his prisoner, till Neptune engaged for the payment of it. (*Odyss.* θ, v. 329. 354. the Greek Scholiast on the place, and Potter’s *Antiquities* Vol. II. p. 307.): “ it appears,” says Potter, (p. 308.) “ from the same place to have been customary for the woman’s father to return all the dowry he had received of her husband : whence Vulcan is introduced threatening to secure both Mars and Venus in chains, till that was done, (*Odyss.* v. 317.): some think this sum was refunded by the adulterer, because it was reasonable he should bear the woman’s father harmless, since it appears not that Mars’s mulct was a distinct sum ;

for upon Neptune's becoming surety for it, Vulcan loosed him from his bonds, without farther scruple." Now persons, who were guilty of adultery, ought to have been stoned to death, agreeably to the practice of the heroic times, and to the practice of the Jews, who inflicted this punishment on both men and women (*Deuteronomy*, c. XXII. v. 22): hence Hector tells to Paris that he ought to have been stoned to death for his adultery :

Ἡ τέ κεν ἤδη

Δαῖνον ἔσσο χιτῶνα κακῶν ἔνεκ', ὅσσα ἔοργας.—Il. γ. v. 56.

But in the case of adultery, as in the case of murder, "avarice was called in to appease revenge." (Potter, p. 307.) This was also the case among the Athenians. We are informed by Potter (p. 309.) that Draco left adulterers at the mercy of any man, who caught them in the act, agreeably to the law of Hyettus, a former legislator, and that this law was continued by Solo: "Pausanias," says Mr. Burder in his *Oriental Customs* (Vol. II. p. 73.), "relates that Draco, the Athenian legislator, granted impunity to any body, that took revenge upon an adulterer: such also was the institution of Solon, 'If any one seize an adulterer, let him use him as he pleases.' Thus Eratosthenes answered a person, who begged his life, after he had injured his bed, 'It is not I who slay

hee, but the law of thy country.'” The zeal of Phileas on a similar occasion received, as Mr. Burder observes, the divine approbation, both in personal commendation, and in public deliverance. (*Numbers*, c. xxv. v. 6—18.) Now what was the consequence of allowing private individuals to punish adultery? The same consequence followed in the case of adultery, as in the case of murder: the injured party generally accepted a fine: thus Eratosthenes, who had been injured in his bed, says in Lysias: “The adulterer intreated me not to take his life, but to exact a sum of money.” (Burder, Vol. II. p. 73.) Potter (Vol. II. p. 311.) describes a curious mode of punishing adultery, which was called *παραιλύμης*, or *ῥαφανίδωσις*, mentioned in Juvenal, *Sat.* x. v. 317. and adds: “But poor men were only thus dealt with, the rich being allowed to bring themselves off with paying their fine, as the Greek Scholiast hath observed from the following passage of Aristophanes, wherein Chremylus upbraids Poverty for exposing men to this disgraceful punishment.” Mr. Barrow informs us in his *African Travels* (Vol. I. p. 160.), that among the Kaffers in cases of infidelity, which are very rare, “the punishment is a *fine*, and if the husband chooses it, the dismissal of his wife; but should a husband surprise his wife in the act of adultery, the law would justify him in putting the parties to death.” Mr. Ives tells to

us that, at Madagascar, "if a wife is surprised by her husband in the act of adultery,—he never fails to put her and her gallant to death; but, if they are discovered by any other person, the crime is sometimes compounded by a present of cattle, or slaves." (p. 13.)

The following passage of Mr. Ives in p. 219. is too curious to be omitted: "In Gombroon, if a woman shall be discovered to have committed adultery, the husband of that woman is obliged to pay a fine to the Governor, if able; if not, the wife is taken from him by the officers of justice, and sent to a common stew; there to remain, till she has, by a repetition of the same crime, earned as much money, as will discharge the fine: after this she is returned to her husband again, who may keep her or not, as he thinks proper." Aug. 30, 1810.

Prope soli barbarorum singulis uxoribus contenti sunt, exceptis admodum paucis, qui non libidine, sed ob nobilitatem, plurimis nuptiis ambiuntur.
Cap. XVIII.

"**I**NTER Canadenses populos eadem temperantia apud Hurones reperta. P. de Charlevoix, *Journal*

Historique d'un Voyage dans l'Amérique. Lettre XIX.

"*Ob nobilitatem*—sic Ariovisto duæ fuere uxores: Jul. Cæsar, *Bell. Gall.* 1. 53. : aliis plures, tantoque diutius duravit hæc licentia, quod in ea erat et opulentia argumentum, et nobilitatis insigne : vide Cl. de Montesquieu, *Esprit des Loix*, XVIII. 25." Brotier.

But, perhaps, the monogamy of the Germans proceeded from the difficulty of maintaining, as well as the inability of purchasing, more than one wife; a supposition, which I am warranted in making, from what Barrow relates of the Kaffers in Southern Africa, and of the Chinese: "Polygamy," says this ingenious and intelligent traveller, "is allowed in its fullest extent, and without any inconvenience resulting from the practice, *as it is confined nearly to the chiefs: the circumstances of the common people will rarely allow them the indulgence of more than one wife, as women are not to be obtained without purchase: the females being considered as the property of their parents, are invariably disposed of by sale: the common price of a wife is an ox, or a couple of cows.*" (Vol. 1. p. 139.) Barrow says of the Chinese, p. 145. 6. 7. 8. : "Although polygamy be allowed by the government, as indeed it could not well happen otherwise, where women are articles of purchase, yet it is an evil that, in a great degree, corrects itself:

nine tenths of the community find it difficult to rear the offspring of one woman by the labour of their hands ; such, therefore, are neither in circumstances, nor probably feel much inclination, to purchase a second : the general practice would, besides, be morally impossible : in a country, where so many female infants are exposed, and where the laws, or custom oblige every man to marry, any person taking to himself two wives must leave some other without one, unless, indeed, it be supposed with the author of *L'Esprit des Loix*, what there seems to be no grounds for supposing, that a much greater number of females are born than of males : but all the observations of this lively and ingenious author with regard to China, and particularly the inferences he draws with respect to climate, fall to the ground : it is not the vigour of natural propensities, as he has supposed, that destroys the moral ones ; it is not the effect of climate, that makes it to be considered among these people ‘ as a prodigy of virtue for a man to meet a fine woman in a retired chamber without offering violence to her,’—it is the effect of studiously pampering the appetite, nurturing vicious notions, considering women as entirely subservient to the pleasures of man ; and, in short, by fancying those pleasures in the head, rather than feeling them in the heart, that

have led them to adopt a sentiment which does the nation so little credit: the climate being every where temperate, and the diet of the majority of the people moderate, I might say scanty, these have little influence in promoting a vehement desire for sexual intercourse: *it is indeed, among the upper ranks only, and a few wealthy merchants* (whom the sumptuary laws, prohibiting fine houses, gardens, carriages, and every kind of external show and grandeur, have encouraged secretly to indulge and pamper their appetite in every species of luxury and voluptuousness), *where a plurality of wives are to be found: every great officer of state has his haram consisting of six, eight, or ten women, according to his circumstances, and his inclination for the sex: every merchant also of Canton has his seraglio; but a poor man finds one wife quite sufficient for all his wants, and the children of one woman as many as, and sometimes more than, he is able to support.* "The Indians," as we are informed by Lewis and Clarke, in their *Travels among the American Indians* (p. 98.), "allow of polygamy, and persons of every rank indulge themselves in this point: the chiefs in particular have a seraglio, which consists of an uncertain number, usually from six to twelve or fourteen: the lower ranks are permitted to take as many as there is a probability of their being able, with the children they may bear, 10

maintain :" we are told in the same instructive work, (p. 101.) that "*there are many of the Indians, who have but one wife, and enjoy with her a state of connubial happiness not to be exceeded in more refined societies.*" Mallet in his *Northern Antiquities* (Vol. I. p. 278.) says: "*It was common for the people of the North to marry two wives, or more, and this was a very ancient custom : men of wealth and power considered a number of wives as a mark of grandeur ; and according to Tacitus, political reasons also sometimes brought about these matches, since the great were often obliged to yield to the importunity of families, which sought their alliance : the Christian religion, not without great difficulty, got the better of this custom, which still prevailed in the North so late as the 10th century : all the children claimed equally from their father, nor was the title of bastard given to any, unless to such as were born without any kind of matrimonial rite : nevertheless, one of the wives seems to have possessed a superior rank, and to have been considered as the chief and most legitimate ; but, as it was her distinguished prerogative to accompany her lord to the grave, or funeral pile, she would hardly be an object of envy or jealousy among the ladies of the present age.*" Hence I infer, from these quotations from Barrow, Clarke, and Mallet, that, in whatever

barbarous countries monogamy prevails, the cause of it must be referred solely to poverty.

In the words *qui non libidine, sed ob nobilitatem plurimis nuptiis ambiuntur*, we must supply a verb after *libidine* from *ambiuntur*, a figure of speech very common in Tacitus, “*who practise polygamy not from a licentious disposition, but because their alliance is courted on the account of their rank:*” thus in c. xii. *cæno ac palude—mergunt; mergunt* applies only to *palude*, and the verb, on which *cæno* depends is implied: Tacitus means by *cæno*, that they covered the culprits with dirt, and by *palude*, that they then threw them into a swamp.

Paucissima in tam numerosa gente adulteria, quorum pœna præsens, et maritis permissa: accisis crinibus, nudatam, coram propinquis, expellit domo maritus, ac per omnem vicum verberare agit.
Cap. xix.

“*APUD Saxones ipsæ feminae erant violatæ pudicitiae vindices, teste S. Bonifacio, Archiepiscopo Moguntino, in Epistola ad Ethelbaldum, Anglorum*

*regem: in antiqua Saxoniam, (nunc la Westphalie,) si virgo paternam domum cum adulterio commaculaverit, vel si mulier maritata, fracto fœdere matrimonii, adulterium perpetraverit, aliquando cogunt cum propria manu per laqueum suspensam vitam finire, et super bustum illius incensæ et concrematæ corruptorem ejus suspendunt: aliquando congregato exercitu femineo, flagellatam eam mulieres per pagos ei abscondentes juxta cingulum, et cultellis suis totum corpus ejus secantes et pungentes, minutis vûneribus cruentatam et laceratam de villa in villam mittunt, et occurrunt semper novæ flagellatrices, zelo pudicitie adductæ, usque dum eam aut mortuam, aut vir vivam derelinquant; ut ceteræ timorem adulterandi et luxuriandi habeant: vide Michael Alford, *Annales Ecclesiæ Anglo-Saxonice*, Tom. II. p. 569. et *Eccard. de Rebus Franciæ Orientalis*, Tom. I. p. 472." Brotier.*

Exactly the same punishment for the crime of adultery prevailed among the Jews, as will appear from *Ezechiel*, c. xvi. v. 38—42.: "I will judge thee, as women, that break wedlock and shed blood, are judged; and I will give thee *blood* in fury and jealousy; and I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip

thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare :¹ they shall also bring up a company against thee, and they shall stone thee with stones,² and thrust thee through

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² I will take this opportunity of correcting an error, into which Grotius and Lowth seem to have fallen: Lowth says upon this passage: "The expression alludes to the punishment inflicted upon adulteresses, which was stoning: see *John*, viii. 5. ["The Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act:

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"Their heads are placed upon a broad stone, and then crushed with another till nothing of the figure remains." Mr. Border says in p. 381. "After describing various punishments, which were inflicted by the Jews upon offenders and criminals, Lewis says, 'There was another punishment, called the *Rebels' Beating*, which was often fatal, and inflicted by the mob with their fists, or staves, or stones, without mercy, or the sentence of the judges: whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this manner, and was called a *Son of Rebellion*: the frequent taking up of stones by the people to stone our Saviour, and the incursion upon him, and upon St. Stephen for blasphemy, as they would have it, and upon St. Paul for defiling the temple, as they supposed, were of this nature." [We are here informed that this punishment of lapidation was called the *Rebels' Beating*, and that the person, upon whom it was inflicted, was called a *Son of Rebellion*. Mr. Bruce, in his *Travels*, (Vol. II. p. 650. oct. ed.) says, "He then descended the mountains, carrying, as is the custom of the country for vanquished rebels, a stone upon his head, as confessing himself guilty of a capital crime:" now the culprit intended to confess, by this act, that he deserved to be stoned to death, the usual punishment of rebels: this is the meaning of the passage.] But to return from this long digression to Lowth, and Grotius: we may reasonably conclude, from the words of the Scribes and the Pharisees to our Saviour, that persons, convicted of adultery, had been, immemorially, stoned to death: my conjecture is confirmed by the fact that lapidation was inflicted upon the damsel, who was discovered to have committed fornication before her marriage (see *Deut. c. XXII. v. 13—21*); and that it was also inflicted upon the betrothed damsel, who suffered herself to be ravished in the city, without making any

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resistance by her cries, as well as upon the man, who committed the rape (see *Deut.* c. XXII. v. 23, 4.): Grotius supposes, as we have seen, that lapidation was used in later times, as a severe punishment: now fornication is certainly a less heinous crime than adultery; and as the punishment of lapidation was inflicted in cases of fornication, I conclude that it must have been used in cases of adultery. Wherever we read in the Pentateuch that such and such offenders are to be put to death, we must generally understand that they are to be stoned to death, a sort of punishment, which was, as we have seen, very common among the Jews. Lapidation was the punishment of adultery, among the Grecians, in the time of Homer, as we may conclude from what Hector says to Paris:

Αἶνον ἔσσο χιτῶνα, κακῶν ἔνεκ', ὅσσα ἔργας.

* ‘*They shall burn thy houses with fire.*’ This expression also occurs in the passage, which I have quoted from the 23d chap.: Lowth thus comments upon the passage: “The punishment allotted to an idolatrous city. *Deut.* c. XIII. v. 16. [v. 15. 6. “Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword; and thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God, and it shall be a heap for ever; it shall not be built again:” that the prophet alluded to this strict injunction of Moses cannot be doubted]: the words may likewise allude to the punishment of burning, anciently inflicted upon harlots: see *Gen.* c. XXXVIII. v. 24.” The passage of

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Genesis, to which the learned Bishop refers, is the story of Judah and of Tamar: he might also have referred to *Leviticus*, c. xxi. v. 9. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire;" A horrible kind of incest was punished by burning: "If a man take a wife, and her mother; it is wickedness: they shall be burnt with fire, both he and they," *Leviticus*, c. xx. v. 14. But the prophet is speaking, not of the harlot herself, but of her house; let us then see whether the house of a harlot was not also burnt, as the prophet says: I cannot, after a careful examination of the *Pentateuch*, of *Joshua*, and of *Judges*, find any instance of it; but the Jews usually destroyed the property of *heinous offenders*, as will appear by the subsequent passages: we read in *Numbers*, c. xvi. v. 32. "The earth opened her mouth, and swallowed them [Korah, Dathan, Abiram, "their wives, and their sons, and their little children," v. 27.] up, and their houses, and all the men that appertained unto Korah, and all their goods." Again in *Joshua*, c. vii. v. 24, 5, 6. "Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his *tent*, and all that he had; and they brought them unto the valley of Achor; and Joshua said, why hast thou troubled us? the Lord shall trouble thee this day: and all Israel stoned him with stones, and *burned them with fire*, after they had stoned them with stones: and they raised over him a great heap of stones unto this day." Since I wrote these remarks, I have been confirmed in my conjecture by re-perusing carefully the 23d chapter of *Ezekiel*, who there

manner of women that shed blood; because they are adulteresses and blood is in their hands; for thus

represents Samaria and Jerusalem as sisters, who were adulteresses, and describes the punishment, which was inflicted upon them for their whoredoms: "Aholah played the harlot——: wherefore I have delivered her into the hand of her lovers——: these discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her."—"And when her sister, Aholibah, saw this, she was more corrupt in her inordinate love than she——: therefore, O Aholibah, I will raise up thy lovers against thee——: I will set my jealousy against thee, and they shall deal furiously with thee; they shall take away thy nose, and thine ear, and thy remnant shall fall by the sword; they shall take thy sons, and thy daughters; and thy residue shall be devoured by the fire:" now it is evident that the prophet has taken his idea from the common mode of punishing such offences. It should seem, from the passages which I have adduced, that the family of the culprit were generally in those times, in the East, involved in the guilt and shared in the punishment, and that even the property of the culprit was destroyed. That this severe procedure is agreeable to the general spirit of Eastern policy, will also appear by the following considerations: Mr. Barrow, in his *Chinese Travels*, (p. 371-4.) says: "As in some of the Grecian states, and other nations of modern times, the punishment of treason was extended to the relations of the criminals, so in China, even to the ninth generation, a traitor's blood is supposed to be tainted, though they usually satisfy the law by including only the nearest male relations, then living, in the guilt of the culprit, and by mitigating their punishment to that of exile: nothing can be more unjust and absurd, however

saith the Lord God; I will bring up a company upon them, and will give them to be removed and

politic, than such a law; absurd, because it considers a non-entity capable of committing a crime; and unjust, because it punishes an innocent person." In the sixth division of the criminal laws of China "the first article is high-treason; all persons convicted of which, whether principal, or accessaries, 'shall suffer death by a slow and painful execution;' which Sir G. Staunton tells to us, is described as amounting to a 'licence to the executioner to aggravate and prolong the sufferings of the criminal by any species of cruelty he may think proper to inflict: all the male relations in the first degree, and their sons, are indiscriminately to be beheaded; all under the age of sixteen, and the females in the first degree to be distributed as slaves to the great officers of state: their property of every kind to be confiscated to the public." See the *Quarterly Review of Ta Tsing Leu Lee*, No. 6. p. 309. It is upon the same principle of policy that, when a monarch is dethroned in the East, the new sovereign generally orders all the male branches of his family to be dispatched. Sir G. Staunton informs us, if I am not mistaken, that, when the present Tartarian dynasty succeeded to the empire of China, this policy was executed. It was upon the same principle that, when Korah and Achan were punished, both their families and their property were destroyed: it was upon the same principle that an idolatrous city was to be entirely destroyed with all its inhabitants, with all its cattle, and with all the property of every description.

Since I wrote these remarks, I have met with some other instances of this Eastern policy: Mr. Harmer (Vol. IV. p. 413. 4th ed.) says: "It was a common policy to exterminate whole families, to which royalty had belonged:" Mr. H. then cites the

spoiled; and the company shall stone them with stones, and dispatch them with their swords; they

three following instances: 1. *Kings*, c. xv. v. 29. "And it came to pass, when he [Baasha] reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any thing that breathed, until he had destroyed him," c. xvi. v. 11. "And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha; he left him not one that pisseth against a wall, neither of his kinsfolk, nor of his friends:"

2. *Kings*, c. xi. v. 1. "And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal." Mr. H. notices this subject again in Vol. III. p. 376. Mr. Burder (Vol. II. p. 42.) cites the following passage from Thevenot (Part II. p. 161.): "All the pearls that weigh half a medical, or more, that are fished up at Bahrein, belong to the king; who, nevertheless, makes a liberal present to the fisherman, who brings him such; but also, if any of them fail to do it, and sell such a pearl out of his dominions, were it even at the world's end, the king is soon acquainted with it, and to be revenged, he puts to death *the whole family, and all the kindred of the fisherman, even to the seventh generation, both males and females.*" Major Symes, in his account of the *Embassy to Ava*, (p. 318.) says: "In case of desertion, or treachery, *the innocent wife, children, and parents of the guilty person*, are dragged to execution without remorse, or pity; even cowardice subjects *the family of the delinquent* to capital punishment: this barbarous law is rigorously enforced." Justin (I, x, c. 2.), when he is speaking of the conspiracy, into which the sons of Artaxerxes entered against their royal father, says: "*Exacerbatus juvenis in jurgia primo patris erupit: mox facta cum fratribus conjuratione, dum patri insidias parat, deprehensus cum sociis, poenis*

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* ‘*They shall burn thy houses with fire.*’ This expression also occurs in the passage, which I have quoted from the 23d chap.: Lowth thus comments upon the passage: “The punishment allotted to an idolatrous city. *Deut.* c. XIII. v. 16. [v. 15. 6. “Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword; and thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God, and it shall be a heap for ever; it shall not be built again:” that the prophet alluded to this strict injunction of Moses cannot be doubted]: the words may likewise allude to the punishment of burning, anciently inflicted upon harlots: see *Gen.* c. XXXVIII. v. 24.” The passage of

v. 45—8. "The righteous men, they shall judge them after the manner of adulteresses, and after the

Genesis, to which the learned Bishop refers, is the story of Judah and of Tamar: he might also have referred to *Leviticus*, c. xxi. v. 9. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire;" A horrible kind of incest was punished by burning: "If a man take a wife, and her mother; it is wickedness: they shall be burnt with fire, both he and they," *Leviticus*, c. xx. v. 14. But the prophet is speaking, not of the harlot herself, but of her house; let us then see whether the house of a harlot was not also burnt, as the prophet says: I cannot, after a careful examination of the *Pentateuch*, of *Joshua*, and of *Judges*, find any instance of it; but the Jews usually destroyed the property of *heinous offenders*, as will appear by the subsequent passages: we read in *Numbers*, c. xvi. v. 32. "The earth opened her mouth, and swallowed them [Korah, Dathan, Abiram, "their wives, and their sons, and their little children," v. 27.] up, and their houses, and all the men that appertained unto Korah, and all their goods." Again in *Joshua*, c. vii. v. 24, 5, 6. "Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his *tent*, and all that he had; and they brought them unto the valley of Achor; and Joshua said, why hast thou troubled us? the Lord shall trouble thee this day: and all Israel stoned him with stones, and *burned them with fire*, after they had stoned them with stones: and they raised over him a great heap of stones unto this day." Since I wrote these remarks, I have been confirmed in my conjecture by re-perusing carefully the 23d chapter of *Ezekiel*, who there

manner of women that shed blood ; because they are adulteresses and blood is in their hands ; for thus

represents Samaria and Jerusalem as sisters, who were adulteresses, and describes the punishment, which was inflicted upon them for their whoredoms: "Aholah played the harlot——: wherefore I have delivered her into the hand of her lovers——: these discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her."—"And when her sister, Aholibah, saw this, she was more corrupt in her inordinate love than she——: therefore, O Aholibah, I will raise up thy lovers against thee——: I will set my jealousy against thee, and they shall deal furiously with thee; they shall take away thy nose, and thine ear, and thy remnant shall fall by the sword; they shall take thy sons, and thy daughters; and thy residue shall be devoured by the fire:" now it is evident that the prophet has taken his idea from the common mode of punishing such offences. It should seem, from the passages which I have adduced, that the family of the culprit were generally in those times, in the East, involved in the guilt and shared in the punishment, and that even the property of the culprit was destroyed. That this severe procedure is agreeable to the general spirit of Eastern policy, will also appear by the following considerations: Mr. Barrow, in his *Chinese Travels*, (p. 371-4.) says: "As in some of the Grecian states, and other nations of modern times, the punishment of treason was extended to the relations of the criminals, so in China, even to the ninth generation, a traitor's blood is supposed to be tainted, though they usually satisfy the law by including only the nearest male relations, then living, in the guilt of the culprit, and by mitigating their punishment to that of exile: nothing can be more unjust and absurd, however

saith the Lord God; I will bring up a company upon them, and will give them to be removed and

politic, than such a law; absurd, because it considers a non-entity capable of committing a crime; and unjust, because it punishes an innocent person." In the sixth division of the criminal laws of China "the first article is high-treason; all persons convicted of which, whether principal, or accessaries, 'shall suffer death by a slow and painful execution;' which Sir G. Staunton tells to us, is described as amounting to a 'licence to the executioner to aggravate and prolong the sufferings of the criminal by any species of cruelty he may think proper to inflict: 'all the male relations in the first degree, and their sons, are indiscriminately to be beheaded; all under the age of sixteen, and the females in the first degree to be distributed as slaves to the great officers of state: their property of every kind to be confiscated to the public.'" See the *Quarterly Review of Ta Tsing Leu Lee*, No. 6. p. 309. It is upon the same principle of policy that, when a monarch is dethroned in the East, the new sovereign generally orders all the male branches of his family to be dispatched. Sir G. Staunton informs us, if I am not mistaken, that, when the present Tartarian dynasty succeeded to the empire of China, this policy was executed. It was upon the same principle that, when Korah and Achan were punished, both their families and their property were destroyed: it was upon the same principle that an idolatrous city was to be entirely destroyed with all its inhabitants, with all its cattle, and with all the property of every description.

Since I wrote these remarks, I have met with some other instances of this Eastern policy: Mr. Harmer (Vol. IV. p. 413. 4th ed.) says: "It was a common policy to exterminate whole families, to which royalty had belonged:" Mr. H. then cites the

spoiled; and the company shall stone them with stones, and dispatch them with their swords; they

three following instances: 1. *Kings*, c. xv. v. 29. "And it came to pass, when he [Baasha] reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any thing that breathed, until he had destroyed him," c. xvi. v. 11. "And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha; he left him not one that piaseeth against a wall, neither of his kinsfolk, nor of his friends:" 2. *Kings*, c. xi. v. 1. "And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal." Mr. H. notices this subject again in Vol. III. p. 376. Mr. Burder (Vol. II. p. 42.) cites the following passage from Thevenot (Part II. p. 161.): "All the pearls that weigh half a medical, or more, that are fished up at Bahrein, belong to the king; who, nevertheless, makes a liberal present to the fisherman, who brings him such; but also, if any of them fail to do it, and sell such a pearl out of his dominions, were it even at the world's end, the king is soon acquainted with it, and to be revenged, he puts to death *the whole family, and all the kindred of the fisherman, even to the seventh generation, both males and females.*" Major Symes, in his account of the *Embassy to Ava*, (p. 318.) says: "In case of desertion, or treachery, *the innocent wife, children, and parents of the guilty person*, are dragged to execution without remorse, or pity; even cowardice subjects *the family of the delinquent* to capital punishment: this barbarous law is rigorously enforced." Justin (I, x, c. 2.), when he is speaking of the conspiracy, into which the sons of Artaxerxes entered against their royal father, says: "*Exacerbatus juvenis in jurgia primo patris erapit: mox facta cum fratribus conjuratione, dum patri insidias parat, deprehensus cum sociis, poenis*

shall slay their sons, and their daughters, and burn up their houses with fire: thus will I cause lewdness.

parricidii Diis paternæ majestatis ultoribus dedit: conjuges quoque omnium cum liberis, ne quod vestigium tanti sceleris exstaret, interfectæ." Berneggerus has cited several instances of this sanguinary policy, in a note upon this passage of Justin: "Ammian. Marcellin. 23—31. Leges apud Persas impendio formidatæ: inter quas diritate exuperant latæ contra ingratos, et desertores: abominandæ aliæ *per quas ob noxam unius omnis propinquitas perit*:" exemplâ sunt apud Herod. III. 119. [Herod. there tells us that Darius ordered Intaphernes, who had fomented seditions against him, to be put to death: ἔλαβε αὐτόν τε τὸν Ἰνταφέρνεα, καὶ τοὺς παῖδας αὐτοῦ, καὶ τοὺς οἰκηῖους πάντας, συλλαβὼν δὲ σφεας, ἔδησε τὴν ἐπὶ θανάτῳ ἢ δὲ γυνὴ τοῦ Ἰνταφέρνου φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλῆος, κλαίεσκε καὶ ὀδυρόσκετο: hence then we learn that only the sons, and the male relations of Intaphernes were put to death]; et in *Epistola Artaxerxis* apud LXX. *Interpretes*, c. VIII. 11. *Esther*. [We are there told in v. 1. that the king Ahasuerus gave "the house of Haman, the Jews' enemy, unto Esther, the queen." We are told in c. IX. v. 10. "The ten sons of Haman, the son of Hammadetha, the enemy of the Jews, slew they:" so that it is evident that we are to understand by the house of Haman, only his male relations, as is the case in the passage of Herodotus]: neque mitior lex Macedonum, *qua cautum erat, ut propinqui eorum, qui regi insidiati essent, cum ipsis necarentur* (Curtius, 6, 11, 28.): quomodo et Impp. Arcadii, et Honorii constitutione, pœna in partem ad filios extenditur, quorum parentes læsæ majestatis reatum incurrerunt. l. 5. C. ad C. Jul. Max." In Ogilby's Japan we are told p. 319. that for greater faults the near relations of a culprit also die with him,

to cease out of the land, that all women may be taught not to do after your lewdness." Thus also we read in the 2d book of *Esdras*, c. v. 1—5. Thou shalt be weakened "as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee:—: the reward of thy whoredom shall be in thy bosom." The punishment for the crime of adultery was death by the Mosaic law: "The man that committeth adultery with another man's wife, even he, that committeth adultery with his neighbour's wife, the adul-

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terer and the adulteress shall surely be put to death." *Leviticus*, c. xx. v. 10. See also *Deut.* c. xxii. v. 22. But, before "they were thrust through with swords," the culprits were, it seems, doomed to pass through tortures, which were inflicted in the most public manner. *St. Boniface* tells to us, that the German women, who assembled in a troop, mangled with knives the body of the adulteress; and *Ezekiel* tells to us that the Jews cut the adulteress with swords, and executed the sentence of the law in the sight of many women: thus also Phinehas thrust the Midianitish harlot, and the man of Israel, who introduced her into his tent, through the belly with a javelin (See *Numbers*, c. xxv. v. 6—8.). Tacitus tells to us that the punishment of adultery was left to the husband: this was also the case among the Jews: it was a capital feature of the Jewish polity to let the party aggrieved be the principal executioner of the sentence of the law. As this is an important subject, I shall halt to give some instances of it: the Mosaic law required blood for blood, but *the relations of the deceased* were authorised to put the murderer to death, whenever they found an opportunity: we read in *Deut.* c. xxi. v. 18—21. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, nor the voice of his mother, and that, when they have chastised him, will not

hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton, and a drunkard: and all the men of his city shall stone him with stones, that he die." Here we see that both the father and the mother, as being both concerned and aggrieved, were required to accompany their rebellious son to the elders; but what affords a still stronger proof of our assertion, both the father and the mother were required to set the first examples in the punishment of their rebellious sons: thus we read in *Deut. c. XIII. v. 6—11*. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go, and serve other gods, which thou hast not known, thou, nor thy fathers——; thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people; and thou shalt stone him with stones that he die:" thus we read in *Deut. c. XVII. v. 6, 7*. "At the mouth of two witnesses, or three witnesses shall he, that is worthy of death, be put to death; but at the mouth of one witness shall he not be put to death: the hands of

the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." Dr. Fryer, in his *New Account of East India and Persia*, says that, among the Gentoos, "their executing of justice in capital cases is sudden, either cutting them in pieces (*which for murder is always begun by the next relation, who must be both prosecutor and executioner, and then seconded by the rabble*), or impaling them on stakes." But to return to our subject, adulterers and adulteresses, among the Athenians and the Romans, were left at the mercy of the injured party: the female culprits were often punished among the Athenians in the same way, as they were among the Germans. Plutarch, in his *Life of Solo*, says, "*Solo permitted any person to kill an adulterer taken in the fact*:" Langhorne adds in a note (Vol. I. p. 225.): "No adulteress *was to adorn herself*, or to assist at the public sacrifices; and in case she did, he gave liberty to any one *to tear her clothes off her back, and beat her into the bargain*." Tacitus tells us, that the Germans cut off the hair of the female culprits: this sort of punishment is used by the Knistenaux Indians: "It sometimes happens that the infidelity of the wife is punished by the husband *with the loss of her hair, nose* [Thus *Ezekiel*, c. XXIII. v. 25. says: "I will set my jealousy against thee, and they shall deal

furiously with thee: they shall take away thy nose and thy ears,"] and perhaps life," p. 121. It is also used by the Chepewyan Indians: "The women always wear their hair in a great length, and some of them are very attentive to its arrangement: if they at any time appear despoiled of their tresses, it is to be esteemed a proof of the husband's jealousy, and is considered as a severer punishment than manual correction." (p. 146.) See Meriwether Lewis's *Account of the Travels of Lewis and Clarke among the American Indians*. I have asserted above, that among the Jews, the adulteress was at the mercy of the husband: that this was really the case will appear by the following considerations. In the 23d c. of *Ezekiel*, God represents, by a strong metaphor, which is common in scripture, Samaria and Jerusalem under the names of two women, Aholah and Aholibah, who were married to one husband, to whom they proved faithless: now this husband was God, as we read in v. 4. "They were mine, and they bare sons and daughters:" it is more unequivocally expressed in the 16th c. "When I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine:" this is an allusion to the

contract of marriage : now as soon as the husband was convinced of the infidelity of his wives, he proceeded to execute his vengeance upon them, to collect a company, that they might assist him in stoning the criminals to death. It should seem from these two curious chapters of the prophet that the husband had little occasion, though it seems to have been required by the law, that the Elders should be informed of it, to bring the criminals before the Elders, that the business might be legally investigated : the words 'judge,' and 'judgment,' which occur in these chapters mean *vengeance*, and *to take vengeance*.

*Sera juvenum Venus, eoque inexhausta pubertas ;
nec virgines festinantur ; eadem juventa, similis
proceritas : pares validique miscentur ; ac robora
parentum liberi referunt. Cap. xx.*

THE first difficulty which occurs, is this, *inexhausta pubertas* : Gesner, in his Thesaurus, thus explains *pubertas*,—" *Pro vi generandi, et vigore per senectutem etiam durante posuit.*" But he quotes no other instance of this use of it : Ernesti thus explains it,—" *Pubertas — nempe vis juvenilis*

generandi, quæ sero consumitur." The proper meaning of *pubertas* is, 'the age, at which the first down appears upon certain parts of the body, which is 14 in boys, and 12 in girls.' It is sometimes used to signify *the vigour of youth*, and Tacitus may have so employed it here: 'It is late before the young men indulge in venery, and hence they do not waste their vigour in the age of puberty.' Mallet in his *Northern Antiquities*, and Dr. Percy, his translator, understand the word in this sense. Tacitus certainly cannot mean by *pubertas* what Gesner and Ernesti understand by it: he alludes to a common notion of the Greeks, that venery indulged at this early age weakens the body. Pythagoras says in Diogenes Laertius l. VIII. seg. 9. Ἀλλὰ καὶ ποτε ἐρωτηθεὶς πότε δεῖ πλησιάζειν; ὅτε βούλει γίνεσθαι σεαυτοῦ ἀσθενέστερος, εἶπεν. Diodorus of Sicily, in his *Excerpta*, says of Pythagoras, καθόλου γὰρ τὸ γένος τῶν ἀφροδισίων ὑπελάμβανεν εἶναι βλαβερὸν, τὴν δὲ συνέχειαν αὐτῶν τελείως ἀσθενείας καὶ ὀλέθρου ποιητικὴν ἐνόμιζε. Marcus Antoninus, in the first book of his work, says, Παρὰ τῶν θεῶν ——— καὶ τὸ μὴ πλέον ἐκτραφῆναι παρὰ τῇ παλλακῇ τοῦ πάππου· καὶ τὸ τὴν ἄραν διασῶσαι· καὶ τὸ μὴ πρὸ ὥρας ἀνδρωθῆναι, ἀλλ' ἔτι καὶ ἐπιλαβεῖν τοῦ χρόνου. Aristotle, in the 16th cap. of the 7th book of his political work, after stating many other bad effects of early marriages,

says, Καὶ τὰ τῶν ἀρρένων δὲ σώματα βλάπτεσθαι δοκεῖ πρὸς τὴν αὔξησιν, ἐὰν, ἔτι τοῦ σώματος αὔξανομένου, ποιῶνται τὴν συνουσίαν· καὶ γὰρ τούτου τίς ὠρισμένος χρόνος, ὃν οὐχ ὑπερβαίνει πληθύον ἔτι. Διὸ τὰς μὲν ἀρμόττει περὶ τὴν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἐπτὰ καὶ τριάκοντα, ἢ μικρὸν ἐν τοσοῦτῳ γὰρ ἀκμάζουσιν τε τοῖς σώμασι σύζευξις ἔσται, καὶ κ. τ. λ. Cæsar, in the 5th c. of the 6th book of the *Gallic War*, says of the Germans, "*Qui diutissime impuberes* (Festus thus defines *Pubes*—"adolescens, qui jam generare potest") *permanserant, maximam inter suos ferunt laudem: hoc ali statueram, ali vires, nerocosque confirmari putant; intra annum vero vigesimum feminae notitiam habuisse in turpissimis habent rebus.*" Dr. Aikin thus translates the expression: "The youths partake late of the pleasures of love; and hence pass the age of puberty unexhausted." Murphy translates it thus: "It is generally late before the young men enjoy the pleasures of love; by consequence, they are not enfeebled in their prime."

The next clause of this difficult sentence is, *Nec virgines festinantur: eadem juventa, similis proceritas*. Tacitus means by *juventa*, *maturity of youth and vigour*. A proportional youth was required in the women, before they were allowed to marry. An

early acquaintance with the other sex would have prevented them from ever attaining their proper vigour: their *puberty* would have been exhausted, and they could have never reached the *same maturity of vigour*. The sense of *juventa* here justifies my interpretation of *pubertas*. But Tacitus says, that not only the same maturity of vigour, but a proportional size of body was required in the women: an early acquaintance with the other sex would have checked their growth. Cæsar says in the passage, which I have quoted, that they supposed that their stature was improved by this abstinence [*hoc ali staturam*]; and Aristotle says in the passage, which I have quoted from his political work, ‘that an early intercourse between the sexes prevented the body from reaching its proper size.’ Hence we need not to be surprised at the gigantic limbs, and the colossal stature, which the ancient Germans are said by the writers of antiquity to have possessed: *Robora parentum*, says Tacitus, *liberi referunt*.

The next clause of this passage is, *Pares, validæ miscentur*. The reading, which Ernesti, Oberlin, Brotier, and the Bipontine Editors have adopted, is, *Pares Validæque*: Lipsius first wrote *validi*. The context, an appeal to which will generally determine the reading, which ought to be

adopted, shows the necessity of *validi*, which includes both the sexes; for, as a natural consequence of the intercourse between the sexes being deferred till the parties are equally matched in youth and size, he adds this remark, that 'the children thus inherit the constitution of their parents,' *ac roborum Parentum liberi referunt*. If we adopt the reading of *validæ*, Tacitus is made to say what he had told to us before in the expressions *eadem juventa*, *similis proceritas*, and, perhaps, few writers are so free from the charge of tautology: this reading also makes the *pares* superfluous. As I hope that the text is now settled, let us endeavour, as the next step, to ascertain the meaning of Tacitus: critics are divided in their opinions, and I am sorry to say that I am obliged to differ from all of them: I shall, however, produce their reasons before the reader, that he may judge for himself. "*Intellige, Pares maritis ætate, aliisque rebus ducuntur, in primisque validæ.*" Ernesti. "*Sensus est, Virgines ejusdem ætatis et conditionis matrimonio sibi jungunt.*" Kappe. "*Pares ætate, conditione, viribusque miscentur; ubi enim inæqualis erat conditio, multabantur.*" Brotier. Dr. Aikin gives the same interpretation. 'But,' as Murphy observes, 'the equality here intended by Tacitus, seems from the context, to be no other than maturity

of years in the contracting parties: the distinctions of rank which took place among the Franks in Gaul, were unknown to the German tribes in their own country.' As Murphy justly observes, it is impossible to understand from the context any thing but 'maturity of years' by *pares*. How any critics could suppose an equality of condition to be meant by *pares*, is to me a matter of astonishment: *pares* could not have been used by itself in that sense, unless there had been some *previous* mention of condition. I suppose that Tacitus intended, by *pares validique*, a hendiadys, a figure, which is very common in this obscure writer. I shall give some instances of this figure in this very Treatise. We read in the *Germ.* c. xvii. *Eligunt feras, et detracta velamina spargunt maculis pellibusque belluarum*, that is, as has been observed by Longolius, or Kappe, *maculatis pellibus*: in c. xxxiii. *Super LX millia, non armis telisque Romanis, sed quod magnificentius est, oblectationi oculisque ceciderunt*, i. e. *ad oblectationem oculorum*, as Longolius observes: Liv. xxxviii. 7. *stuppam picemque*, i. e. *stuppam piceatam*. I may add to these instances one from the *Agricola*, c. x. *Jugis etiam, atque montibus inseri velut in suo*: and one from the *Germ.* c. xl. *Non per obsequium, sed præliis et periclitando tuti*, i. e. *periclitando prælia*. Longolius has also cited

Cic. ad. Attic. iv. 2. *Dolor et magnitudo*, i. e. *magnus dolor*. It is also a favourite figure with Virgil, Æn. i. 61.

Molemque et montes insuper altos, i. e. *molem montium*.

Again,

Pateris libamus, et auro, i. e. *pateris aureis*.

This interpretation of *pares validique* makes the whole sentence perfectly clear: 'The young men never indulge in venery till a late period, and hence they do not waste their vigour in their prime; nor are the young women married at too early an age: the same maturity of youth and vigour, and a proportional stature is required; and thus the two sexes are married in the prime of their strength.'

The last member of the sentence is this, *Ac robora Parentum liberi referunt*. This is, as I have observed, a natural consequence of the intercourse between the sexes being deferred till the parties are equally matched in youth, in strength, and in size. When Tacitus penned this sentence, he had in his eye the 16th c. of the 7th book of Aristotle's political work: Aristotle says in the passage, which I have quoted, that 'the growth of the body is impeded by too early an intercourse between the sexes:' he also says in the same chapter that 'the children of these early marriages are either imperfect in their mem-

bers, or diminutive in their size ;' and appeals for the truth of his assertion to the ' fact that, wherever such early marriages are tolerated, these effects result.' [ἐστὶ δ' ὁ τῶν νέων συνδυασμὸς φαῦλος πρὸς τεκνολογίαν· ἐν γὰρ πᾶσι ζώοις ἀτελῇ τὰ τῶν νέων ἔκγονα, καὶ θηλωτάκα μᾶλλον, καὶ μικρὰ τὴν μαρφήν· ὥστ' ἀναγκαῖον ταυτὸ τοῦτο συμβαίνειν καὶ ἐπὶ τῶν ἀνθρώπων· τεκμήριόν δὲ ἐν ὅσαις γὰρ τῶν πόλεων ἐπιχωριάζεται τὸ νέους συζευγνύουσι καὶ νέας, ἀτελεῖς καὶ μικροὶ τὰ σώματά· εἰσι]. Plutarch says, in his *Laconic Aphorisms*, of Lycurgus, "Ἄλλου δὲ ἐπιζητοῦντος διὰ τί σώματα τῶν παρθένων δρόμοις καὶ πάλαις καὶ βολαῖς δίσκων καὶ ἀκοντίων διαπόνησεν, "Ὡς, ἔφη, ἡ τῶν γεννωμένων ῥίζωσις, ἰσχυρὰν ἐν ἰσχυροῖς σώμασιν ἀρχὴν λαβοῦσα, καλῶς βλαστήσῃ. κ. τ. λ. Plutarch also says, in his *Laconic Aphorisms*, "Ὅρισαντες δὲ αὐτῶν καὶ τὸν χρόνον τῶν τε γαμουμένων καὶ τῶν γαμούντων, πρὸς τὸν ζητοῦντά, "Ὡς, ἔφη, τὰ γεννώμενα ἰσχυρὰ ἢ ἐκ τελείων γεννώμενα. Plutarch also gives to us in the same work another repartee of Lycurgus on the same subject : Πρὸς δὲ τὸν θαυμάζοντα διότι τὸν γεγαμηκότα ἀπέτρεξε μὴ συγκοιμᾶσθαι (The Latin version of Wyttenbach's edition translates συγκοιμᾶσθαι by *concubitu* ; but the meaning is, that the bridegrooms were not allowed to sleep with their brides, as is evident from the Life of

Lycurgus,) τῇ γεγαμημένῃ, προσέταξε δὲ τὸ πλεῖστον τῆς ἡμέρας συνεῖναι τοῖς ἡλικιώταις καὶ τὰς νύκτας ὅλας συναναπαύεσθαι, τῇ δὲ νύμφῃ κρύφα καὶ μετ' εὐλαβείας συνεῖναι, "Ὅπως, ἔφη, καὶ τοῖς σώμασιν ἰσχυροὶ ᾤσι, διακορεῖς μὴ γενόμενοι, καὶ τῷ φιλεῖν ἀεὶ καινοὶ ὑπάρχωσι, καὶ τὰ ἔκγονα ἐρρώμενέστερα παρέχωσι. But, perhaps, when Tacitus wrote this sentence, he meant to allude to the customs of his compatriots: I had always entertained this idea, and was confirmed in it by reading the subsequent passage in Plutarch's *Comparison of Lycurgus with Numa*: "The Romans married their daughters at the age of 12 years, or below that period, that their husbands might receive both their bodies, and their minds pure and untainted." As Plutarch is contrasting in this passage the regulations about marriage introduced by the two legislators, we may conclude, from the context, that this was one of the laws of Numa. Dr. Adam, in his *Roman Antiquities*, has not mentioned the usual age, at which the young women were married. The Italians of our days of both sexes still marry at a very early age, like the Easterns.

Fortissimus quisque ferreum insuper annulum (ignominiosum id genti) velut vinculum gestat, donec se cæde hostis absolvat. Plurimis Cattorum hic placet habitus: jamque canent insignes, et hostibus simul suisque monstrati: omnium penes hos initia pugnarum: hæc prima semper acies, visu nova. Nam ne in pace quidem vultu mitiore mansuescunt. Cap. xxxi.

BROTIER has this note upon this passage, which has long been a thorn in the side of commentators. "Mallet Gronovius, *jamque canent insignibus his, hostibus, &c.* Ernestus, *itaque canent insignes, &c.* Heinsius, *jamque cani, ut insignes, &c.*: quod licet probaverit Grævius, nihil mutaverim: si quid mutandum, potius legerem, *namque canent, &c.*" In Oberlin's Tacitus we find these additional notes: "Bip. conjiciunt *jamque calent* — *monstrari*, i. e. vehementer optant, ut ap. Stat. *Theb.* iv. 261.

Tubas audire calens.

Ed. Rhag. habet—*carent*—*monstrari*."

The reading of Brotier *namque canent* is so simple, that I am surprised that it should not have occurred

to other critics. But verbal critics are often more anxious to display their own ingenuity, than to improve their author, and we need not to be surprised that men should generally wish rather to raise children of their own, than to foster the children of other parents. What strengthens the conjecture of Brotier is, that Gesner observes, in his Thesaurus, that *nam* and *jam* are often confounded in the manuscripts: "*Nam permiscuntur in MSS. sæpe cum jam.*"

But there is a still greater difficulty in the subsequent part of this sentence, *omnium penes hos initia pugnarum, hæc prima semper acies, visu nova*. I shall subjoin, from Oberlin's edition, the various conjectures of critical scholars on this passage, that the classical reader may be enabled to judge for himself, which has the fairest claims to be received into the text, if we grant the present reading to be corrupt. "Emendat Gronovius, *visu non nova*: Freinshemius, *visu nota*: Berneggerus, *visu torva*: Hoc recepere Bip. bene, sequor: sic Curt. III. 2. *Macedonum acies torva*: Conringio, *nova erat miras*: sed *torvo* melius respondet *vultus mitior*." Oberlin's edition. Oberlin proposes to read *visu obvia*. Brotier resolved to retain *nova*, and sensible that the *nam* in the subsequent sentence would seem to be superfluous, observes, that *nam* seems to be redundant

here, as it is in *Ann.* XVI. 18. *Nam illi dies.* I must confess that I once thought the present reading to be corrupt: I was struck with the agreement of *torva* with the *vultu mitiore* in the subsequent sentence; and I felt the force of the objection of both Gronovius, and Freinshemius, to the common reading of *nova*, that it contradicts the precedent words, *hostibus simul, suisque monstrati.* However, this confession may teach an important lesson to the youthful critic never to adopt alterations of the text but with the greatest caution, and upon the maturest deliberation: I have, in the course of my reading, marked upon the margin of different books, a thousand errors and corruptions, which I now find to have existed only in my own imagination: I indulged myself in conjectures, I congratulated myself upon the thoughts of my discoveries: I exclaimed with Archimedes, εὕρηκα, εὕρηκα, but scarcely had a few weeks elapsed, before I sat down by the waters of the Cam in sackcloth and ashes, Ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἄπαξ, καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρά γε ἡνθῆσεν, ἐπὶ ταῖς ἐλπίσιν, ἂν τύχη· τῷ χρόνῳ δὲ φωρᾶται, καὶ πάντα καταρρεῖ. But I must hasten to state to the reader the grounds of my conviction. We read in c. XLIII. this account of the Arii: “Arii, super vires, quibus enumeratos paulo ante populos antecedunt, truces, insitæ feritati arte ac tempore”

lenocinantur : nigra scuta, tincta corpora ; atras ad prælia noctes legunt ; ipsaque formidine atque umbra feralis exercitus terrorem inferunt, nullo hostium sustinente novum ac velut infernum aspectum ; nam primi in omnibus præliis oculi vincuntur." Here the *novum, ac velut infernum aspectum* corresponds to the *nova visu* in the other passage. But *novum* cannot here signify *new* ; for we are to understand this as a *regular custom* among the Arii, and after they had made the experiment once, the novelty of it would have passed away. The meaning of *novum* here is determined by its being coupled with *infernum*, and by the context, *ipsa formidine atque umbra feralis exercitus terrorem inferunt*. We are told that Pyrrhus, in his war with the Romans, employed elephants, an animal, to which the Romans were before that time strangers : now a historian might, in the first relation of this fact, very properly call the elephants a *novus aspectus* ; but he might also, with propriety, in the detail of subsequent engagements, say that they were a *novus aspectus*, because, though there was no novelty from the frequent repetition of the artifice, yet it was a *singular and tremendous spectacle*. This is the meaning of *novus* in these two passages. Hence Tacitus is not, as Gronovius and Freinshemius have supposed, made to contradict the precedent words—*hostibus simul*

suisque monstrati; and hence the difficulty of connecting *nova* with the subsequent words vanishes: Gordon has translated the passage with considerable spirit: "By them in all engagements, the first assault is made: of them the front of the battle is always composed, *as men, who in their looks are singular and tremendous*:" Dr. Aikin translates it thus—"By these, in every engagement, the attack is begun: they compose the front line, presenting *a new spectacle* of terror." Yet he seems in c. XLIII. to have perceived the force of *novus*, which he thus translates: "They strike terror by the funereal gloom of their sable bands—no enemy being able to sustain *their singular*, and as it were, infernal appearance."

The only difficulty, which now remains, is to ascertain the use of *nam*, which Brotier considers as redundant in this passage; but it is no more redundant in Latin than it is in Greek: it always refers to something either expressed, or implied, as Clarke upon Homer, *Iliad*, v. 22. has seen: "Istud γὰρ, non refertur ad id, quod proxime præcessit, sed ad id, quod eleganter reticetur:" this is a rule, which should be constantly pressed upon the attention of the classical student; who should never be allowed to translate γὰρ, or *nam*, where it refers to a sentence understood, except when he supplies the ellipse.

The ellipse in this passage of Tacitus is *nec mirum*: *hæc prima semper acies, visu nova*; [*nec mirum*] *nam ne in pace quidem vultu mitiore mansuescunt*: 'It is no wonder,' says Tacitus, 'that these Catti presented such a tremendous spectacle to their enemies in the field of battle, when it was the great object of their lives, even in the time of peace, to give to themselves the wildest appearance.' In the following passage from Tacitus (*Dialog. de Orator. c. XIX.*) the ellipse is supplied, *Si quis, odoratus philosophiam, ex ea locum aliquem orationi suæ insereret, in cælum laudibus ferebatur: nec mirum; erant enim hæc nova et incognita*: thus also Lucr. c. II. v. 333.

"Nunc age jam deinceps cunctarum exordia rerum,
Qualia sint, et quam longe distantia formis,
Percipe, multigenis quam sint variata figuris;
Non quod multa parum simili sint prædita forma,
Sed quia non volgo paria omnibus omnia constant:
Nec mirum; nam cum sit eorum copia tanta,
Ut neque finis (uti docui,) neque summa sit ulla;
Debent nimirum non omnibus omnia prorsum
Esse pari filo, similique adfecta figura."

Thus Cic. *de Amic. c. IX.* 'Ab iis, qui pecudum ritu, ad voluptatem omnia referunt, longe dissentiunt:

nec mirum; nihil enim altum, nihil magnificum, ac divinum suscipere possunt, qui suas omnes cogitationes abjecerunt in rem tam humilem, tamque contemptam.'

Maneat, quæso, duretque gentibus, si non amor nostri, at certe odium sui; quando, urgentibus imperii fatis, nihil jam præstare fortuna majus potest, quam hostium discordiam. Cap. XXXIII.

"ILLUSTR. Huetius mallet *vigentibus imperii fatis*, quod hæc scriberet Tacitus cum imperium Rom. Trajano Principe, vigeat: forte tamen Tacitus dixit *urgentibus*, quod mole sua diuturnioreque fortuna jam labaret imperium: sic ferme Liv. v. 36. *Jam urgentibus Romanam urbem fatis.*" G. Brotier. [Thus too Liv. v. 22. *Veiî fatis urgentibus*, denique *capti*]. "As this treatise was written in the time of Trajan, when the affairs of the Romans appeared unusually prosperous, some critics have imagined that Tacitus wrote *vigentibus* instead of *urgentibus*: but it is sufficiently evident, from other passages, that the causes, which were operating gradually, but surely, to the destruction of the Roman empire, did

not escape the penetration of Tacitus, even when disguised by the most flattering appearances: the common reading is, therefore, probably, right." J. Aikin. I certainly must enter my protest against the conjectural emendation of *vigentibus* for *urgentibus*, or of *vergentibus*, which Lipsius prefers. But I must confess that I also am going to propose a conjectural emendation, which I submit, with a due deference, to the judgment of the critical scholar: if we retain *urgentibus*, should we not substitute *melius* for *majus*? If we adopt *vigentibus*, we must retain *majus*: *melius* implies that the condition of a thing is ameliorated, or changed from a bad to a better state; and *majus* implies that the condition of a thing is improved, or advanced from a good to a better state: hence *melius* is the proper expression in this passage: I may observe, to confirm my opinion, that *majus* and *melius* are, as we are told in Gesner's Thesaurus, often confounded in the MSS.

Tacitus says here, *Maneat, quæso*. We must supply *Deos*, as Longolius, or Kappe observes: Terent. *Andr.* 3. 2. 7. *Deos quæso, ut sit superstes*: Cic. *Fam.* II. 3. *Deos quæsumus, consilia tua, Reip. salutaria sint*.

Tacitus says in the sentence above, *Pulsis Bruc-*

teris ac penitus excisis—favore quodam erga nos Deorum: nam ne spectaculo quidem prælii invidere: super LX millia, non armis telisque Romanis, sed, quod magnificentius est, oblectationi oculisque ceciderunt. Ernesti has well explained this passage: “Invidere—Intellige *Dii*: sensus est: *Dii* non modo hoc nobis dedere, ut Germanos vinceremus ipsi, sed etiam hoc nobis voluptatis concessere, ut spectatores otiosi esse potuerimus prælii, in quo LX amplius millia hostium suis armis cecidere, ut eo spectaculo possemus oculos pascere, sicut, cum gladiatorum pugnas in amphitheatro delectationis causa videmus.” The subsequent passage from Justin bears a strong feature of resemblance to this passage of Tacitus: *Edituros deinde egregium hostibus suis spectaculum, ut quorum armis victos se doleant, eorum mutuis cædibus gaudeant, parentaturosque sanguine suo manibus hostium a se interfectorum.* Bk. XIII. c. 3.

Inde otium, donec occasione discordiæ nostræ et civilium armorum, expugnatis legionum hibernis, etiam Gallias affectavere. Cap. XXXVII.

GORDON thus translates the passage: “They aimed at the dominion of Gaul:” Dr. Aikin thus

translates it: "They forced the winter-quarters of the legions, and even aimed at the possession of Gaul." Murphy thus translates it: "They stormed our legions in their winter-quarters, and even planned the conquest of Gaul." We do not find that Civilis, the Batavian chief, who planned the revolt to which Tacitus alludes in this passage, ever entertained this intention; but we are informed by Tacitus, who has given a complete account of this revolt (in *Hist.* iv.) that Civilis used great address to persuade the Gauls and the adjacent states to join in the revolt ["*Galliarum societatem Civilis arte donisque affectabat.*" c. xvii. "*Civilis societate Agrippinensium auctus, proximas civitates affectare, aut adversantibus bellum inferre statuit.*" c. lxvi.]. Gesner observes that *affectare* is sometimes used in the sense of *solicitare*: he quotes two or three instances of this use: Sall. *Jugurth.* 66. *civitates affectare*: and Tac. *Hist.* iv. 66. and Aur. Vict. *Cæs.* xxxix. 11. *affectare militarium nuptas*, i. e. *ad stuprum solicitare*: et xxi. 3. *Novercam conjugem*: this is the meaning of *affectare* in this passage.

I will take this opportunity of making some observations on the use of the word *affectare*, which has long perplexed commentators. The original meaning of the word is, as Gesner and Dumesnil

suggest, *cum affectu ad rem aliquam contendere*, earnestly to seek after a thing; and all its significations are easily deduced from this primary meaning: Dr. Hill, in his *Latin Synonymes*, gives this account of it: "This verb, signifying literally 'to make keenly at,' carries in it all the zeal ordinarily involved in a frequentative, and besides intimates, by means of *ad*, that this zeal is exerted for behoof of the person possessing it." We must, in expressions of this kind, *regnum, famam, plausum affectare*, supply some verb, as we find in this instance from Sil. 4.

Dum primæ decus affectat decerpere pugna.

Gesner quotes this passage from Stat. *Theb.* II. 539: *Affectare cruorem*, that is, *effundere*, as Gesner rightly suggests. Virg. *Georg.* IV. 562. says:

Viamque affectat Olympo.

Ter. *Phorm.* 5. 8. 71. *Hi gladiatorio animo ad me affectant viam.* Cic. pro Rosc. Amer. c. XLVIII. *Nunc vero quam viam munitet, quod iter affectet, videtis:* we must also in these three instances supply a verb: we may, by this principle, explain this disputed verse in Virg. *Æn.* III. 670.

Verum ubi nulla datur dextram affectare potestas.

Heyne reads here with Markland, *dextra affectare*; but why should we not understand a verb after *dextram affectare*? "But when he found no opportunity of striving to seize the vessel with his right-hand, or of striving to throw his hand upon the vessel."

Gothinæ Gallica, Osæ Pannonica lingua coarguit, non esse Germanos, et quod tributa patiuntur: partem tributorum Sarmatæ, partem Quadi, ut alienigenis, imponunt: Gothini, quo magis pudeat, et ferrum effodiunt. Cap. XLIII.

"*Quo magis pudeat*—sc. tributa pati, nec armis se in libertatem vindicare," Ernesti. "Quia apud Romanos ad metalla damnari pœna erat [See Plin. *Ep.* x. 66. and Plaut. *Capt.* 3, 5, 78. and 5. 1. 24.]," Brissonius: "Ad hæc respici illis præpositum *et* satis arguat Ernestium, qui illud *pudeat* ad illud longius distans *tributa patiuntur* retulit," Longolius. "They had iron, and did not chuse to make use of it to assert their liberty: the answer of Solon to Cræsus, king of Lydia, is well known: 'the people,' he said, 'who have most iron, will be masters of all your gold:' the Gothinians did not understand that plain and obvious truth," Murphy. Though I am

inclined to adopt the opinion of Brissonius and of Longolius, yet I cannot agree with the latter critic that the *et* before *ferrum* proves the point: *et* merely refers to the precedent member of the sentence, where we are told that the Osi paid a tribute to both Sarmatians and Quadians: Tacitus then observes, that the Gothinians were reduced to a condition still more slavish: *et ferrum effodiunt*, 'they were even compelled to work in the mines,' which was a species of Roman punishment: Plautus says in the two passages, to which I have referred above: *In lapidicinas facite deductus siet*: Again, *In lapidicinas compeditum condidi*: this mode of life would naturally appear in a more odious light to Tacitus with his Roman prejudices against it as a species of Roman punishment. Galgacus says in his speech to the Britons, *Agric. c. xxxi.* "Nos in excidium petimur: neque enim arva nobis, aut metalla, aut portus sunt, quibus exercendis reservemur:" again in *c. xxxii.* "Hic dux, hic exercitus; ibi tributa et metalla, et ceteræ servientium pœnæ, quas in æternum proferre, aut statim ulcisci, in hoc campo eat." There is another passage of the same kind in the 45th c. of this Treatise: "Suionibus Sitonum gentes continuantur: cetera similes, uno differunt quod femina dominantur: in tantam non modo a libertate, sed etiam a servitute degenerant." Now this peculiarity in the

Sitonic customs does not affect us, among whom women are allowed to reign, in the same manner, as it would affect the Roman, in the history of whose country a female reign was never known. Hence too Cicero says in his *Parad.* v. 2. *An ille mihi liber, cui femina imperat?*

But I have not yet done with Longolius: his objection to the interpretation of Ernesti is as futile as the former argument about *et*: he says—"Ad hæc respici illis præpositum *et* satis arguat Ernestium, qui illud *pudeat* ad illud longius distans *tributa patiuntur* retulit." Now, as the words between *tributa patiuntur*, and *pudeat* all relate to this subject of the tribute, Ernesti might justly infer, from his own interpretation, that *pudeat* depended upon some such words as *pati tributa* understood.

Fecundiora igitur nemora lucosque, sicut orientis secretis, ubi thura balsamaque sudantur, ita occidentis insulis, terrisque inesse crediderim. Cap. XLV.

BROTIER says here, *Bene accurateque dictum, quia inter secreta habebantur, colebanturque thura*

ac balsama. He has evidently mistaken the sense of this passage: *orientis secretis* corresponds to *insulis terrisque*, and must be translated *the remote parts*, or interior of the East, *secretis* sc. *locis*: thus in c. xli. *Et hæc quidem pars Suevorum in secretiora* (sc. *loca*) *Germaniæ porrigitur.* Murphy has, in his usual way, evaded the difficulty: "It is probable, therefore, that, as the East has its luxuriant plantations, where balm and frankincense perspire through the pores of trees, so the continents and islands of the West have their prolific groves." I would translate the passage thus: 'As, therefore, luxuriant plantations abound in the recesses of the East, so prolific groves are to be found in the islands and continents of the West,' or 'in the remoter parts of the West:' this is the spirit and scope of the passage: thus Cassiodorus 5. *Epist.* 2. (in a passage, which Lipsius has quoted) says, "Hoc succinum, quodam [*Quondam*, Lipsius] Cornelio scribente, legitur in INTERIORIBUS INSULIS OCEANI." Though these are not the words, which Tacitus has used, yet they convey the precise meaning of the passage.

Peucini, Venedorumque, et Fennorum nationes Germanis, an Sarmatis adscribam, dubito: quamquam Peucini, quos quidem Bastarnas vocant, sermone, cultu, sede, ac domiciliis, ut Germani, agunt: sordes omnium ac torpor: procerum connubiis mixtis, nonnihil in Sarmatarum habitum fœdantur. Cap. XLVI.

“**R**HENANUS conjicit *cæterum connubiis mixtis*, quod et mihi placet; quare enim inter proceres tantum connubia fingamus? *Connubia mixta* forent promiscua: sed quis ita locutus est? Legendum potius *mixti*, ut Colerus voluit,” Ernesti. “*Procerum* tuentur Pichena, et Conringius, sed male sejungunt a præcedentibus: restituo locum fere ut Bipont.: *Torpor procerum* opponitur *sordibus omnium*: ita jam Acidalius: ut legas *mixti* cum Colero, et aliis non opus: sensus idem,” Oberlin’s Tacitus. “Ego ita exponerem: *sordes omnium ac torpor mixtis* (i. e. qui mixti fuere) *procerum connubiis* (i. e. per connubia procerum).” Kappe’s edition of Longolius’s Manuscript, and Notes. That the punctuation, which I have given above from Brotier’s edition, is the only one, which gives the meaning of Tacitus, is, I think, evident from c. XVIII. where he expressly tells to us that, though the Germans were generally content each with one wife, yet some noblemen were polyga-

mists from political necessity, because their alliance was courted by different families, (*singulis avari-
bus contenti sunt; exceptis admodum paucis, qui non
libidine, sed ob nobilitatem, plurimis nuptiis ambi-
untur*). This is the meaning of Tacitus; and thus I
have answered from the mouth of Tacitus himself,
the flippant question of Ernesti, '*Quare inter proce-
res tantum connubia fingamus?*' But a difficulty
still remains in the expression *connubiis mixtis*,
which Ernesti thinks would signify *promiscuus con-
cubinage*. I suspect that neither Tacitus, nor any
other classical writer, ever used *miscere connubia*:
Tac. in his *Germ.* c. xxii. uses *jungere affini-
tates*, &c. Cic. *de Orat.* l. i. c. 9. uses *conjugere
connubia*, which is a very different expression:
Hence I would read here *connubiis mixti* with
Ernesti, and Colerus. This is perfectly agreeable
to Tacitus's style of expression: he says in the 2d c.
of this treatise, *Germanos indigenas—minimeque,
aliarum gentium adventibus et hospitibus mixtos*:
Longolius rightly interprets the words by '*exterarum
gentium connubia non petere*.' We must not suppose
that *adventibus* and *hospitibus* here belong to *mixtos*:
I have considerable doubts whether such an expres-
sion would be Latin: *adventibus* and *hospitibus* are
governed by a preposition understood; and the sub-
stantive, which belongs to *mixtos*, is *connubiis* under-
stood, an ellipse supplied in the passage, which we

are discussing. I would translate the passage thus : ' The Germans are indigenous, and though they have been frequently visited by other nations, they have intermarried as little as possible with foreign blood.' Tacitus himself, who is always his best commentator, thus interprets the passage in c. iv. " Ipse eorum opinionibus accedo, qui Germaniæ populos nullis aliis aliarum gentium connubiis infectos (i. e. *mixtos*, for *inficere* is properly a generic term), propriam, et sinceram, et tantum sui similem arbitrantur." I may here remark, by the way, that the expression *infectos connubiis* is very like to the *mixti connubiis*, which I would read in the passage, which has caused the present discussion. Again, in the 2d book of the *Histories*, Tacitus says, "*Mixti necessitudinibus, et propinquitatibus.*" Thus Tacitus in *Annal.* lib. II. c. 24. says, "*Mixti artibus, moribus, affinitatibus nostris.*" Thus Tacitus says in the 20th c. of this treatise, *pares validique miscentur* sc. *connubiis*. Justin, in the 12th c. of the 12th book of his *History*, makes Alexander say to his Persian soldiers, " Se in illorum, non illos in gentis suæ morem transisse: affinitatibus connubiorum victos victoribus miscuisse," an expression analogous to this expression of Tacitus. These numerous testimonies are sufficient to authorise the change, which Colerus has proposed, and Ernesti has approved.

Germaniæ vocabulum recens, et nuper additum; quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sunt: ita nationis nomen, non gentis, evasisse paulatim, ut omnes primum a victore, ob metum, mox a seipsis invento nomine, Germani vocarentur.
Cap. II.

Nunc singularum gentium instituta, ritusque qua differant, quæ nationes e Germania in Gallos commigraverint, expediam. Cap. XXVIII.

Nunc de Suevis dicendum est, quorum non una, ut Cattorum, Tencterorumve, gens; majorem enim Germaniæ partem obtinent, propriis adhuc nationibus nominibusque discreti, quanquam in commune Suevi vocentur. Cap. XXXVI.

Peucinorum, Venedorumque, et Fennorum nationes Germanis, an Sarmatis adscribam, dubito. Cap. XLVI.

THAT Tacitus makes a great distinction between *gens* and *natio* is evident from a mere inspection of these passages. Gesner rightly says: "*Natio et gens distinguuntur apud Tacitum, hæc latiori sensu,*

illa angustiori sumta: de Germania, c. II. and c. XXXVIII. sic distinguuntur interdum *natio* et *genus*: Cic. *pro Sert.* c. XXXII. 'Qui cognomen sibi ex Aeliorum imaginibus arripuit, quo magis nationis ejus esse quam generis videretur.'—Nimirum cognomine distinguuntur *nationes* sc. *familia* *unius generis* sc. *gentis*." Cic. has here used *nationes* for *familia*, and *genus* for *gens*. The difference between *familia* and *gens*, is thus well explained by Dumesnil in his *Latin Synonymes*: "*Gens* is the trunk, or body of a tree, which often branched into several families: *Familia* is the branches of the tree, and included the father, mother, slaves, &c.: *Familia* is very often said of all the slaves belonging to a common master, *Acropus Domino cum esset familia*; but authors sometimes confound *gens* and *familia*: thus Livy, speaking of the Fabii, says, "*Omnes unus gentis*," and afterwards, "*ibant unus familiae duces*." Gesner observes, that Tacitus confounds *gens* and *natio* in *Agric.* c. XII. "*In pedite robur: quædam nationes et curru præliantur: honestior auriga, clientes propugnant: olim regibus parebant, nunc per principes factionibus et studiis trahantur; nec aliud adversus validissimas gentes pro nobis utilius, quam quod in commune non consulunt*." But he is mistaken: Dumesnil rightly observes: "*Gens* synonymous with *natio*, includes a whole race of men, as

Gens Trojana; a particular people sprung from the race spoken of: the same people may be *natio* in one respect, and *gens* in another: the Saxons are *natio* with regard to the Germans in general; *gens* with regard to the several states of Saxony; or, in another way, with regard to the several races of a Saxon origin: the Germans themselves are *natio* with regard to the Europeans, and the latter are *gens* with regard to the people of Germany." This distinction between *gens* and *natio* often occurs in Cicero: Thus *de Off.* i. 17. "Proprior est societas ejusdem gentis, nationis, linguæ, qua maxime conjunguntur." Thus Justin, l. 1. c. 1. "Principio rerum, gentium nationumque imperium penes reges erat." Again, l. 8. c. vi. "Atque ita ex multis gentibus nationibusque unum regnum populumque constituit." *Gens* is sometimes, as Dr. Hill remarks in his *Latin Synonymes*, "made to denote the whole human race, and then stands opposed to higher and lower orders of beings: *Quin et gens hominum est huic belluæ adeæraæ*, Plin. viii. 25.

Gens humana ruit per vetitum nefas,

HOR. Carm. ii. 2, 6."

I shall take this opportunity to make some remarks upon one or two of these passages: "Celebrant

carminibus antiquis — Tuistonem Deum, et filium Mannum, originem gentis conditoresque : Manno tres filios assignant — : quidam autem, licentia vetustatis, plures Deo ortos, pluresque gentis appellationes, *Marsos, Gambrivios, Suevos, Vandalios* adfirmant ; eaque vera et antiqua nomina : cæterum, Germaniæ vocabulum recens, et nuper additum, quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint : ita nationis nomen, non gentis paulatim evaluisse, ut omnes, primum a victore, ob metum, mox a seipsis invento, nomine *Germani* vocarentur." The first observation which I would make, is, that *quidam* must mean the Germans, as the precedent verb certainly does, *celebrant carminibus antiquis (quod unum apud illos memoriæ et annalium genus est)*. The next observation is about the use of *recens*, and of *nuper*. *Recens* is here an adjective. Dr. Hill has justly stated the difference between *novus* and *recens* : "That event is *novus*, which occurs for the first time ; that, again, is *recens*, which has occurred lately, in respect to a specified time : *recens* differs from *novus* in regarding the object as having come lately, and not just into existence : every thing, to which the first is applicable, must have been in that state, in which the last once was : when specified by *recens*, however, its *novitas* is over, and as much

removed from the hearer's conception, as if it had never existed : *Cum e provincia recens esset, invidiæ et infamia non recenti, sed vetere et diuturno flagraret*, Cic. in *Verr.* II. 2. : though Verres had not just arrived from his province, yet he had done so but a short time before, and that *odium* and infamy, to which he was exposed, were so much the worse for having been of long standing : *quocirca Segulium negligamus, qui res novas quærit : non quo veterem comederit ; nullam enim habuit ; sed hanc ipsam recentem novam devoravit*, Cic. *Ep. Fam.* XI. 21. : this fortune of Segulius was *recens*, because acquired but lately ; and it was *novus*, because he had enjoyed nothing of the kind before : by the first, the orator marks the rapid consumption of the spendthrift ; and by the last, the wretched poverty, in which he had spent the whole of his former life." Juvenal, in his 2d Satire, has carefully observed the distinction between *novus* and *recens* in this passage : v. 10, 34.

*Res memoranda novis annalibus, atque recenti
Historia, speculum civilis sarcina belli.*

To record such a thing required annals of a *new* kind : Roman Annals could present nothing like to it, and it would form a prominent feature in the

history of modern times, and the catalogue of recent occurrences. To suppose that the Satirist had said *annalibus recentibus*, and *historia nova*, will show very clearly the difference between these adjectives. Dumesnil justly observes: "*Novam*, quod primum accidit; *recens*, quod nuper: ut *lex nova*, quæ primum perfertur; eadem *recens*, quæ non diu ante fuit lata." Hence we see why Cicero, in the Oration for Flæccus, says, *Lex recens et nova*. In the passage of Tacitus *recens* refers to the precedent sentence, and is opposed to *antiqua: eaque vera et antiqua nomina*. But Tacitus adds here, *et nuper aditum*. Ernesti justly observes of *nuper*, "*Nuper de satis longo tempore, uno alterove sæculo dici, hodie satis constat inter Latine doctos*." Dr. Hill also says with philosophical precision: "The interval in particular cases, to which *nuper* is applied, varies with the subject, and is more, or less so, according to circumstances: thus, though ages had passed from the discovery of those sciences forming philosophy, yet, as these are few, when compared with what had before elapsed, the discovery is said to have been but lately made: *Neque ante philosophiam patefactam, quæ nuper inventa est*, Cic. de Div. xxxix. *Ea, quæ nuper, id est, paucis ante sæculis, reperta sunt*, Cic. de Nat. Deor. l." Gesner had made the same remark before, "Cum

de longiori tempore dicitur, intelligitur illud comparatione superiorum sæculorum breve esse." Dumesnil's account of *nuper* is unsatisfactory and imperfect. Dr. Hill justly observes, 'that *nuper* implies that the present time forms one of the points containing the interval between two events.' Let us now apply these observations to this passage of Tacitus: "Germaniæ vocabulum — *nuper* additum, quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint." This is the right punctuation of the passage. Tacitus says *nuper additum*, because, in a comparative sense, no great interval of time had elapsed since the appellation of Germans was assumed. Brotier seems to have been ignorant of this extended signification of *nuper*, as will appear by attending to his subsequent note on this passage: "Primo fuere tantum nomina populorum; postea fuere et virtutis cognomina: sic dicti sunt Germani, i. e. viri bellicosi, ut mox explicabitur: ab illo cognomine terra ipsa appellata est Germania: quod Germaniæ vocabulum recens, et *nuper* additum: Germanorum autem nomen jam pridem auditum," [But Tacitus did not mean so much to assert, as Brotier supposes, that a considerable space of time elapsed between the first assumption of it by the invaders of the Transrhenane nations, and the general adoption of it as a collective appel-

lation of the whole people, as to say that no considerable space of time had elapsed since the first introduction of the word *German*: this interpretation is supported by the context, for, after *nuper additum*, Tacitus immediately adds as an explanation, “quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint”] “ut constat ex Fastis Capitolinis, apud Cl. Piranesi, *Lapides Capitolini*, p. 42. ‘*M. Claudius, M. F. M. N. Marcellus. An. DXXXI. Cos. De Galleis. Insubribus. Et. German. K. Mart. Isque. Spolia. Opima. Rettulit. Duce. Hostium. Viridumaro. Ad. Clastidium. Interfecto:*’ Galli Insubres, eorumque Socii, mercedeve conducti, Germani, cæsi sunt ad Clastidium, nunc *Chiastexzo, dans le Milanéz*, anno Urbis conditæ DXXXI. juxta Fastos Capitolinos, ante Christum 222.” The next part of this passage, on which I wish to offer a few remarks, is this: “ita nationis nomen, non gentis, paulatim evaluisse, ut omnes, primum a victore ob metum, mox a seipsis invento, nomine *Germani* vocarentur.” This is the proper punctuation of the passage; for *ita* belongs to *ut*, as if the sentence had run thus: *paulatim evaluisse ita, ut*. Again, as *invento* belongs both to *a victore*, and to *a seipsis*, we must put a comma after *invento*, and construe the passage thus: ‘All were called by the name of Germans, a name, which

was first assumed and invented by their conquerors to spread terrour, but which was afterwards adopted by themselves as a flattering distinction.'

With respect to the fact itself, with which Tacitus has acquainted us in the last part of this sentence, that the name of Germans was originally confined to the nation, which is now called the Tungrian nation, we have a remarkable instance of such a circumstance having happened in the earlier history of Greece: the great Thucydides has recorded the fact in his valuable Preface: "Ελληνος δὲ καὶ τῶν παιδων αὐτοῦ ἐν τῇ Φθιωτίδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελείᾳ εἰς τὰς ἄλλας πόλεις, καθ' ἑκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλληνας· οὐ μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐγκληῆσαι. L. 1. c. III. Mr. Mitford (Vol. I. p. 227. oct. ed.), after he had mentioned this circumstance, says: "This name, in process of time, prevailed so as to become the distinguishing appellation of the Greeks in general: *through what means, we are not satisfactorily informed by Grecian writers*; but apparently nothing contributed so much, as the extensive reputation, and influence, which the Amphictyonic council acquired." Hellen, it should be observed, succeeded to the dominions of Deucalion, which were on the Thessalian side of Mount Oeta, from the provinces

in whose neighbourhood a regular establishment of deputies had been used to assemble at Thermopylæ. Now, though this opinion is very ingenious, yet, as Thucydides has expressly given to us a *satisfactory reason* for the general adoption of a title originally appropriated to the people of Phthiotis, I see no necessity for this gratuitous assumption of Mr. Mitford, especially as we are renouncing the testimony of so respectable a writer. These two cases correspond so accurately, that we need not to look for any more probable reason. The people, of whom Tacitus speaks, naturally adopted the title of *Germans*, which had been assumed by their conquerors, as it was well calculated to flatter their vanity; and the people, of whom Thucydides speaks, naturally adopted the appellation of *Hellenes*, as the proudest distinction in those times. Lipsius calls this passage of Tacitus the *crux* of commentators, but it is a *crux* only to those, who do not attend to the *context*, who do not know the meaning of the words *German*, *recens*, and *nuper*, and who are ignorant of the difference between *gens* and *natio*. I shall not load these pages with raking, from its merited oblivion, the idle nonsense, which has been written upon this passage by a whole host of commentators. Whosoever wishes to see a part of it, may turn to Oberlin's Edition of Tacitus, to the

Critical Notes in Brotier's edition of Tacitus, and to Kappe's edition of the Germany, where he will find quite enough to deter him from a further search. I should make one exception from this general charge—I mean that candid, enlightened, and learned Frenchman, Gabriel Brotier, who devoted his days and his nights to elucidate the most valuable writer of antiquity, and to whom I am proud to confess my obligations :

Semper honos, nomenque tuum, laudesque manebunt.

The last passage, on which I shall offer any remarks, is this : “Nunc de Suevis dicendum est, quorum non una, ut Cattorum Tencterorumque, gens; majorem enim Germaniæ partem obtinent, propriis adhuc nationibus nominibusque discreti, quanquam in commune *Suevi* vocentur : insigne gentis obliquare crinem, nodoque substringere.” Brotier here says, “Ergo ceteri Germani non obliquabant crinem; eum tamen in nodum pluresque cirros cogeant : unde Seneca *de Ira*. 3. 67. ‘Crinis rufus, et in nodum coactus apud Germanos :’ et Martialis, in *Spectaculorum Libro*, *Carm.* III. v. 9.

Crinibus in nodum tortis venere Sicambri.”

Lipsius has given to us this learned note upon the passage: "Quod Suevis proprie tribuit noster, alii Germanis vulgo: Seneca *de Ira* [already quoted], idem *Ep.* 124. 'Cum illum (capillum) vel effuderis, more Parthorum, vel nodo Germanorum, vinxeris, vel, ut Scythæ solent, sparseris.' Martial etiam Sicambris *de Spectac.* 3. [already quoted]: idem universe alibi v. 38.

Rhenique nodos:

Tertullian. cirros in Germanis agnoscit, fortasse ab hac crinium obliuatione et flexu, *De Virginibus Velandis*, c. x. 'Debebunt et ipsi aliqua insignia sibi defendere, aut pennas Garamantum, aut crobylos barbarorum, aut cicadas Atheniensium, aut cirros Germanorum'—ideo quia, ut hic scriptum, crinem obliquabant: Juvenalis, XIII. 164.

*Cæcula quis stupuit Germanorum lumina, flavam
Cæsariem et madido torquentem cornua cirro?"*

But we must recollect that Tacitus says that the Suevi occupied the greater part of Germany, *majorem* — *partem Germaniæ obtinent*; and we must also recollect that Tacitus says that the custom was sometimes adopted by other nations, "In aliis genti-

bus, seu cognatione aliqua Suevorum, seu (quod sæpe accidit) imitatione, rarum, et intra juventæ spatium."

Argentum quoque magis, quam aurum sequuntur, nulla affectione animi, sed quia numerus argenteorum facilior usui est promiscua ac vilia mercantibus. Cap. v.

"*SEQUUNTUR*, i. e. expetunt. Cæs. *B. C.* 1. 1. 3. [*Sin Cæsarem respiciant, atque ejus gratiam sequantur*], Plin. *VIII. Ep.* 18. 8." Longolius: "*Sequi*—denique significat *aliquid petere tanquam finem sibi propositum, tanquam feram, quam capere velis:—ex noto fictum carmen sequar*, Hor. *A. P.* 240. *tanquam finem, quem efficere studeam:—Compendium temporis sequi*, Colum. 9. 4. *studere brevi tempore efficere*," Gesner. The expression of Tacitus seems to have been borrowed from Lucretius, Bk. VI. v. 808.

*Denique ubi argenti venas, aurique sequuntur,
Terrai penitus scrutantes abdita ferro.*

“ *Nulla affectione animi*, i. e. non quia afficiuntur animo, sed quia numerus etc.: est hypallage nominis substantivi et particulæ, sive nominis et verbi, Liv. xxxii. 4, 5. ‘Altitudine—sed quod—imposita est,’ et 6. ‘Hæ difficultates, et quod—pretium erat,’ Sueton. *Jul.* 67. ‘Ad speciem, et quo tenaciores essent,’” Longolius.

Nec dierum numerum, ut nos, sed noctium computant: sic constituunt, sic condicunt: nox ducere diem videtur. Cap. xi.

“ **H**oc primævæ antiquitatis monumentum; nec a diebus, sed a noctibus cœpta tempora, *Gen.* i. 5.: Galli, ut cæteri barbari, id obliti, ‘se omnes a Dite patre prognatos prædicant, idque a Druidibus proditum dicunt: ob eam causam spatia omnia temporis non numero dierum, sed noctium finiunt, et dies natales, et mensium et annorum sic initia observant, ut noctem dies subsequatur,’ *Jul. Cæs. Bell. Gall.* vi. 18.: antiquitatis memoria exstat in veteri sermone Gallico *annuict*, pro hac nocte, seu hodie, ut Sirmondo, Pithœo, aliisque probatum: inde et vetus

formula, *comparoir dedans les nuicts*," Brotier. "Plane, uti ad *Rom.* XIII. 12, 13. *Gen.* I. 5.; nam tenebræ priores erant luce, uti scite Panzer. ad h. l. observavit," Longolius. Mallet observes in his *Northern Antiquities*, Vol. I. p. 302. that the Scandinavians "in their computation of time, made use of the word *night* instead of *day*: Tacitus observes the same thing of the Germans; and the English have still the same mode of speaking," ["thus we say *seven-night*, not *seven days*, and *fortnight*, i. e. *fourteen nights*, not *fourteen days*"]: "the longest night of winter was considered in the north, as that, which had produced all the rest, as well as the days: hence they termed it the *Mother-Night*, and were persuaded that on such a night the world was created: this notion certainly gave birth to the mode of expression above related." The sixth Fable of the Edda on the Giant Nor (inserted in Vol. II. p. 24.) presents us with the following allegory: "The Giant Nor was the first, who inhabited the country of Jotunheim, or *Giant's Land*: he had a daughter, named *Night*, who is of a dark complexion, as are all her family: she was at first married to a man called Naglefara, and had by him a son, named Auder: then she espoused Onar, and the daughter of this marriage was the Earth: at last she was wedded to Daglingar, who is of the family of the gods: between

them they produced Day, a child beautiful and shining, as are all his father's family: then the Universal Father took Night and Day, and placed them in heaven, and gave them two horses, and two cars, that they might travel successively, one after the other, round the world: Night goes first upon her horse, named Rimfaxe, or *Frosty-mane*, who, every morning, when he begins his course, bedews the earth with the foam, that drops from his bit: this is the dew: the horse made use of by Day is named Skinfaxa, or *Shining-mane*; and by his radiant mane, he illuminates the air and the earth." Mallet adds this note: "One may remark that, according to this allegoric genealogy, it is Night that brings forth the Day: all the Celtic, as well as Gothic nations, were of this persuasion:—Night being thus the mother of Day, they thought themselves obliged, in their computation of time, to prefer the name of the Mother to that of the Son: besides, as they reckoned by months purely lunar, it was natural for them to compute the civil day from sun-set, and from the time when the moon appears above the horizon:—the same modes of speech occur in the Salique-Law, and in the Constitutions of Charlemagne (Keysl. *Antiq.* p. 197.): the sentences pronounced in the tribunals of France not long ago, often ordered the parties (*comparoir dedans 14 nuits*),

‘to appear within 14 nights;’ and as the Day was thought to bring the Night along with it, they afterwards expressed themselves (*dans 15 jours*) ‘within 15 days,’ a manner of speaking no less familiar to the Goths and Celts than to the Romans:—in the ancient histories of the north, frequent mention is made of ‘Children of two, or three nights,’ and of ‘two winters, and two nights.’” The same idea prevailed among the Greeks: Æschylus uses these words in his *Agamemnon*, v. 273.

ἔως γένοιτο μητρὸς εὐφρόνης πάρα,

Where Stanley has the following excellent note:
“*Nox ferat faustam diem: noctem diei matrem dicit, ut et postea* v. 287.

τῆς νῦν τεκούσης φῶς τόδ’ εὐφρόνης, λέγω,

quippe, ex antiquorum sententia, tenebræ luce priores:
Orphicus Hymnus Noctis, v. 1.

Νύκτα Θεῶν γενέτειραν ἀείσομεν, ἡδὲ καὶ ἀνδρῶν:

hinc Thales cuidam sciscitanti Quid prius extiterat, Nox, an Dies, *Nox*, inquit, *una die prius*, πρὸς τὸν πυθόμενον τί πρότερον ἐγεγόνει, νύξ ἢ ἡμέρα, Ἡ νύξ,

ἔφη, μιᾷ ἡμέρᾳ πρότερον: Diog. Laert. i. Segm. 36.: quinetiam Athenienses dies ab occasu solis computabant: 'Athenienses autem aliter observare idem Varro in eodem libro scripsit; eosque a sole occaso ad solem iterum occidentem, omne id medium tempus diem esse dicere,' Gellius, III. 2.: inde plerisque gentibus temporum per noctes numeratio:—de Numidis, Nicolaus Damascenus; de aliis alii: nos etiam sic a *fortnight*, Gen. i. 5. ἐγένετο ἑσπέρα καὶ πρωὶ ἡμέρα μία: Eustathius in Il. A. p. 22. Αἰητοῦς δὲ υἱὸς ὁ Ἀπόλλων λέγεται, τουτέστι νυκτός· δοκεῖ γὰρ ἐξ αὐτῆς, ὅλα μητρὸς, ὁ ἥλιος γεννᾶσθαι, ὡς καὶ Σοφοκλῆς ἐν Τραχινίαις λέγει· καὶ ζητητέον τὴν ἐκείνου ἀλληγορίαν, ἐνθα φησὶν ὅτι ἡ νύξ ἐναριζομένη, τίκει κατευνάζει τε τὸν ἥλιον· παρέοικε δὲ πάντως τῇ τοιαύτῃ τοῦ Σοφοκλέους ἐννοίᾳ, καὶ Αἰσχύλος ἐν Ἀγαμέμνονι, τῷ, εὐάγγελος Ἡὼς γένοιτο μητρὸς εὐφρόνης πάρα· ὡς γὰρ ἐκ νυκτός ἥλιος, οὕτω καὶ ἡὼς ἐξ εὐφρόνης." Plutarch says in his *Symposiacs*, book 4. *Probl.* 5. sect. 2. p. 739. Ed. Wyttēnb. oct. τὴν μὲν γὰρ μυγαλὴν ἐκτεθείᾶσθαι λέγουσιν ὑπὸ Αἰγυπτίων τυφλὴν οὖσαν, ὅτι τὸ σκύτος τοῦ φωτὸς ἡγοῦντο πρεσβύτερον.

Melius quidem adhuc eæ civitates, in quibus tantum virgines nubunt, et cum spe votoque uxoris semel transigitur: sic unum accipiunt maritum quo modo unum corpus, unamque vitam, ne ulla cogitatio ultra, ne longior cupiditas, ne tanquam maritum, sed tanquam matrimonium ament. Cap. xix.

THIS is another passage, in which Tacitus is secretly levelling his censure against the licentiousness of his own times, though the commentators seem not to have sufficiently perceived it; for second marriages in women, though they were common at this period of the Roman history, were considered by Tacitus, as they were in earlier eras by a more virtuous public, as moral improprieties: "second marriages in women were not esteemed honourable, and those, who had been married but to one husband, or who remained in widowhood, were held in particular respect: hence UNIVIRA is often found in ancient inscriptions as an epithet of honour: thus UNI NUPTA, Propert. iv. 36.

In lapide hoc uni nupta fuisse legar:

such as married a second time were not allowed to officiate at the annual sacred rites of Female Fortune

(*Fortuna muliebris*) Dionys. VIII. 56. Val. Max. 1. 8. 4. Serv. in Virg. *Æn.* iv. 19. Festus in *Pudicitiae signum*," Dr. Adam's *Roman Antiquities*, p. 470. 2d Ed. 1792. The following passage of Valerius Maximus, bk. II. c. 1. sect. 3. seems to have escaped the research of Dr. Adam, "Quæ uno contentæ matrimonio fuerant, corona pudicitiae honorabantur; existimabant enim præcipue matronæ sincera fide incorruptum esse animum, qui depositæ virginitatis cubile pudicum egredi nesciret, multorum matrimoniorum experientiam, quasi legitimæ cujusdam intemperantiæ signum esse credentes." Coler. observes in his note upon this passage: "MSS. plerique et vetus ille Dan. *quasi legitimæ* [not *illegitimæ*]: nil verius; nam legitima quædam intemperantia, sunt plura matrimonia, quod multis demonstrat eruditiss. Tertullian.; legibus enim non prohibentur: ea ratione Seneca divortia *legitima adulteria* vocat: Tertullian. apposite, "Continentia legem nuptiarum honorat, licentia temperat: illa non cogitur, ista regitur; illa arbitrium habet, hæc modum:

*Quæ toties nubit, non nubit, adultera lege est;
Offendar mæcha simpliciore minus."*

And Thysius, in his *Variorum* Ed. (Lug. Bat. 1660.)

has the following note : " Non tantum apud Romanos, sed etiam apud alias gentes odiosæ secundæ nuptiæ : unde Dido l. iv. *Æn.*

*Sed mihi vel tellus optem prius ima dehiscat,
Vel Pater Omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante, Pudor, quam te violo, aut tua jura resolvo :
Ille meos primus, qui me sibi junxit, amores
Abstulit ; ille habeat secum servetque sepulcro :*

D. Hieronymus in *Ep. x. ad Furiam de Camillorum gente* : ' Habet præterea generis tui grande privilegium, quod exinde a Camillo vel nulla, vel rara vestræ familiæ scribitur secundos nosse concubitus, ut non tam laudanda sis, si vidua perseveres, quam execranda, si id Christiana non serves, quod per tanta sæcula Gentiles feminæ custodierunt : ' Chrysostom. *Homil. 2. in Ep. ad Titum*, ' Nostis profecto omnes quod, etsi per leges (*Romanas*) secundæ nuptiæ permittuntur, multis tamen ea res accusationibus patet : ' necnon quod scribit Plutarch. *Problem. 99.* his verbis, ' Quid est quod publicis festis, veteri more, virgines non nubunt, viduæ nubunt ? An quod virginibus decorum, viduis vero multis præsentibus fœdum nubere ? Felices namque ac sanctæ primæ nuptiæ ; secundæ vero tristes et detestandæ : pudet

enim vivis adhuc eis, quibus antea nupserant, alios accipere, mortuos autem lugent.'” Alexander ab Alexandro in his *Geniales Dies*, bk. iv. c. 8. Ed. Lug. Bat. 1673. alludes to this passage of Valerius Maximus, when he says : “ Illud certe non est ab re dixisse, quod quæ uno viro contentæ erant, quæque matronale decus servassent incolume, haud aliter quam pudicæ corona coronabantur; quæ vero post viri obitum conjugium inisset, nisi post decimum mensem nupsisset, levis et impudica, atque infamiæ inusta putabatur: ideo pregnantem bovem Numæ legibus [see Plutarch in the *Life of Numa*] immolare, et ita facinus expiare cobeatur.” “Second marriages were not reputed creditable: hence Dido in Virgil, speaking of being married to Æneas after the death of a former husband, calls it (*culpam*) a fault,

Huic uni forsân potui succumbere culpæ, Æn. iv. 19.

[Yet Heyne absurdly says “*culpæ* cum dilectu, i. e. pro amore”]: where Servius has made this remark, *quod antiqui a sacerdotio repellebant bis nuptas*: by which words it is implied that in the latter ages such persons were admitted to this office; and in some places to have several husbands, or several lovers, was a necessary qualification for the priest-

ess, 'Alia sacra coronat univira, alia multivira, et magna religione conquiritur quæ plura possit adulteria numerare' (Minucius Felix, p. 226. Ed. Lug. Bat. 1673.)." Potter's *Grecian Antiquities*, Vol. I. p. 225. Ed. 1804. Elmenhorst. observes upon the passage of Minucius Felix: "Junonis, Vestæ, et Telluris sacerdotes omnes univiræ, Hieron. l. I. *adversus Jovian.* c. 6 et 30. fol. 163. et l. III. *Comment. ad Ep. Pauli ad Galat.* c. 6. fol. 158. Dionys. Halic. l. VIII. fol. 526. Liv. l. x. p. 376." The early Christians, though they did not altogether condemn second marriages, seem to have looked upon them with great suspicion: their opinions are collected in the note of Elmenhorstius upon this passage of the *Octavius*, p. 307. "Unius matrimonii vinculo libenter inhæremus."

Tracti ruina Cheruscorum et Fosi. Cap. xxxvi.

IF we read *tacti* (*quasi contagio*), with Longolius, we shall have a confusion of metaphors, *tacti ruina*. We have in the *Histories*, III. 29. *Ruina trahit pinnas*, and in the *Annals*, III. 54. *Remp. funditus trahet* (sc. *ruina*): Virgil in his *Æn.* II. 467. has

used *ruinam trahere*, when he is speaking of a tower,

*Ea lapsa repente ruinam
Cum sonitu trahit.*

*Eundem Germaniæ situm proximi Oceano Cimbri
tenent. Cap. xxxvii.*

BROTIER reads with Ernesti, and some MSS., *situm*, and says, “Hic non agitur de *sinu*, sed de *eodem Germaniæ situ*, nempe in Septentrionali parte:” Oberlin reads *sinum*, and observes, “Et verbum est aptius, et *sinum Germaniæ* dicere noster commode potest, *Germaniam in Septentrionem ingenti flexu redeuntem*, ut habet c. 35.” Longolius shrewdly adds “An Latine dici potest *situm tenere*, vehementer dubito.”

Ne Parthi quidem sæpius admonuere. Cap. xxxvii.

VICAT says in his *Vocabularium Juris Utriusque ex variis ante editis, præsertim ex Alexand. Scoti*,

Jo. Kahl, Barn. Brissonii, et J. G. Heineccii Accessionibus, 2d Ed. Naples, 1760. "*Admonere* pro edicere, præcipere: hinc *l. II. C. quom. et quand. jud. sent. prof. deb.* Qui admoniti judicio adesse noluerunt, i. e. ternis litteris commonefacti, uti est in *l. VIII. C. cod. admonere edicto l. XXIX. D. de relig. et sumt. fun.* Sueton. Claud. 16 et 25. Tacit. *Annal.* I. 8. et III. 6. *Hist.* IV. 45. *Admonere rescripto l. x. sect. 1. D. de off. procons.:* talia edicta *monitoria*, vel *admonitoria*, Græcis παραγγέλματα, vel παραγορεύσεις, adpellabantur: vid. excerpt. Peiresc. p. 633. et Herodian. *Hist.* 2. 13.: sive enim quid fieri vellent principes, et magistratus, sive prohiberent, sive populum objurgandum, consolandumve existimarent, *edictis monere* dicebantur: unde et Tertullian. adsuetus locutionibus juridicis dictum Apostoli de vitanda ψευδοφιλοσοφία, *Coloss. c. II. v. 8.* eleganter vocat edictum Apostoli *præmonitorium lib. de Anima, c. 3.:* imprimis verò *monitoria* dicebantur magistratuum edicta, quibus illi se leges exsequuturos, et quo ordine, quaque ratione id fieri debeat, præmonebant: exemplum habes apud Plin. *lib. v. Epist. 21.* Hein.: *Admonere*, ut Non. Marcellus notat, interdum idem valet, quod coercere et castigare: sic Virg. *Æn. x. v. 586.*

Pronus pendens in verbera, telo

Admonuit bijugos.

Columell. ii. c. 2. *flagello admonere*, quemadmodum *admonere verberibus*, Senec. *de Clem.* i. 14.: quomodo etiam in Val. Max. lib. i. c. 1 et 6. legendum putat Brisson. ubi *admoveretur* pro *admoneretur* in quibusdam codicibus legitur: sic et *verbere moneri* Tacit. *Annal.* v. 9.: quæ in verbo ludent Plaut. *Stich. Act.* i. Scen. ii. v. 6.

Vos, inquit, monimentis commonefaciam bubulis:

ea vero locutio a Græcis ducta est, qui in eadem sententia utuntur verbo *νουθετεῖν*: Aristoph. in *Vesp.* *κονδυλοῖς νουθέτησεν ἡμᾶς*, *flagris nos admonuit* [*“νουθετεῖν πληγαῖς, verberibus cedere, Plato in Leg.”* Constantine's Lex.] utuntur illa loquutione et juris auctores in l. vi. sect. 1. D. *de agnosc. et al.* lib. pigrescentes artus (animalium publicorum) innocuo titillo poterit *admonere* l. ii. C. *Th. de cursu publ.*:”. Again under *admonitio*: “Est et castigatio et coercitio: ut *admonitio fustium* in l. vii. D. *de pæn. admonitione notare* Sueton. Aug. 39. ubi hæc adduntur verba: Lenissimum genus *admonitionis* fuit traditio coram pugillarum quos taciti, et ibidem statim legerent: ibi autem *admonitio* intelligitur, quæ verbis fieret.” Thus Seneca says *de constant. sapient.* c. 12. *Malo, pænæque aliquem admonere, et afficere*, which is very like the metaphorical use of the word in the passage of Tacitus, *Germ.* c. 37. *Ne*

Parthi quidem sæpius admonuere. Faber in his *Thesaurus Eruditionis Scholasticæ*, quotes the passage in the *Germany*, and adds: "Significat nec cæteras gentes, quas nominat, nec ipsos Parthos, sæpius infestasse Romanum nomen, et percussisse veluti, et suæ virtutis admonuisse: nihil enim mutandum est, ut visum nonnullis, quod et Pichena rectissime monuit: Senec. *de Clem.* 1. 14.: ita etiam objurgare ponitur: vid. *moneo* n. 2.:" Again, "*monere* etiam pro *castigare* ponitur Statius. 3. *Sylo.* 3, 160. *Tonitru tantum lenique procella Contentus monuisse:* ita *hortari quem verberare*, dicere licet: nam *hortamen verberis* Palladius dixit 4, 11. [thus Nemesian in his *Cynegeticon*, v. 267, says, *Verbera sunt præcepta fuga, sunt verbera freni*] similiter *stimulo increpare* Tibull. 1. 1, 12. et *flagro quem objurgare* Suet. *Oth.* 2. dixit." Gesher in his *Thes.* says, "*Admonere flagello* pro *stimulare, instigare, sive id percussu fiat, sive sola flagelli concussione*," cites the passage of Tac. and adds, "sc. *Romanos cladibus, tanquam flagello, ut vinci se quoque posse intelligerent.*" J. O. Mantissa upon it refers to "*Colum.* 2. 2. *Curt.* 4. 14. 20. *Liv.* 2. 36." Brotier, however, erroneously understands the word with Lipsius in another sense: "Optime dictum, *admonuere belli et periculi:* h. sensu *admonere, donner l'alarme*, dicimus: nonnullis tamen placet, *admovere*, ut est in MS. Turic.

id est *admovere exercitum*." I would translate the passage thus—"Not even the Parthian oftener threatened a blow at the state." The passage has been much misunderstood, and I have, therefore, dilated upon it.

Quatenus Danubio pergitur. Cap. XLII.

SOME MSS. read *peragitur*, Lipsius *prætexitur*, the Bipontine editors, with Oberlin, *protegitur*, as in *Ann.* xv. 43. "Porticibus, quæ frontem insularum protegerent:" Ernesti proposes *porrigitur* (as in c. xli. "Et hæc quidem pars Suevorum in secretiora Germaniæ porrigitur") and thinks that *pergitur* has arisen from the contraction of *porgitur* for *porrigitur*: if I were disposed to conjecture, I would propose *prætenditur* for the *prætexitur* of Lipsius, as in *Hist.* ii. 14. "Fronte minaci prætenditur classis litori."

Si displicuit sententia, fremitu aspernantur ; sin placuit, frameas concutiunt : honoratissimum assensus genus est, armis laudare. Cap. xi.

“ **H**OC armorum sono Civilis orationem approbatam vidimus supra *H. iv. 15.* [*Magno cum assensu auditus, barbaro ritu, et patriis execrationibus, universos adigit*],” Brotier : again in *H. v. c. xvii.* of the same Civilis, *Ubi sono armorum tripudiisque (ita illis mos) approbata sunt dicta.* The frams were undoubtedly struck against their shields in a sort of transport and dance, as Tacitus in the passage cited from the *Histories*, book 5. c. xvii. mentions *tripudia*. Mallet in his *Northern Antiquities*, Vol. 1. p. 203. positively says that the Scandinavians employed their shields “to terrify the enemy by clashing their arms against them.” The following passage of Milton, *Paradise Lost*, book 1. v. 663. is a complete comment upon the words of Tacitus :

“ *He spake, and, to confirm his words, outflew*
 “ *Millions of flaming swords, drawn from the thighs*
 “ *Of mighty Cherubim : the sudden blaze*
 “ *Far round illumin'd Hell : highly they rag'd*
 “ *Against the Highest, and, fierce with grasped arms,*

" *Clash'd on their sounding shields the din of war,*

" *Hurling defiance toward the vault of Heaven.*"

" Hinc ad Aristoph. *Nub.* p. 165. τῶν ῥυθμῶν κατ' ἐνόπλιον, notant critici, ἐνόπλιον εἶδος ῥυθμοῦ, πρὸς ὃν ὠρχοῦντο σείοντες τὰ ὄπλα: immo Minerva ipsa, ubi exiliit e Jovis cerebro, utrumque, quod hic Curetes, fecisse apud Lucian. dicitur *Dial. Jov. et Vulcan.* πυρρίχίζει καὶ τὴν ἀσπίδα τινάσσει, *Pyrnichium saltat et clypeum quatit*: gladiatorum autem ad clypeos adlisu id fieri solitum, ut vel ex Apollonio liquet loco ante adducto, de armata illa saltatione, seu πυρρίχῃ Argonautarum ad instar illius a Curetibus, nato Jove, instituto; ac ubi addit L. II. v. 1136. καὶ σάκεια ξιφείσσι ἐπέκτυπον, et clypeos gladiis concutebant, ubi critici, ὠρχοῦντο τοῖς ξίφεσι τὰς ἀσπίδας κόπτοντες, non ut ibi legitur κομποῦντες, saltabant gladiis clypeos quatientes," E. Spanhemii *Observationes in Hymnum in Jovem* Ultrajecti. 1697. p. 23. Vol. II. Again in his *Observationes in Hymnum in Delum*, p. 422, "ἀσπίδα τύψεν ἀνωκῇ Δούρατος: haud mirum de Marte hoc dici, ab eo clypeum hastæ cuspide, quo strepitum inde ingentem ac terrorem simul crieret, percussum: quam in rem, et qui hinc illustratur, præclarus est apud Ammian. locus. L. 15. c. VIII. *Militares omnes horrendo fragore scuto genibus illidentes, quod est prosperitatis indicium plenum, cum CONTRA*

cum HASTIS CLYPEI FERIUNTUR (ut a Marte hoc apud Callimach. loco) IRÆ *documentum est et doloris*: et vero alibi apud eundem historicum legas, et quod ab eruditissimis Ammiani enarratoribus Lindenbrogio et Valesio paucis adnotari vel expendi meruerat, postremum hoc in plausu militari ac ut *plenum prosperitatis indicium* (Juliano nempe Augusto a militibus declarato iisque pro tribunali fausta quæque et grata pollicito) itidem factum, L. 20. c. v. *Hac fiducia spe majoris animatus inferior miles, dignitatum jam diu expers ac præmiorum*, HASTIS FERIENDO CLYPEOS *sonitu assurgens ingenti, uno præparodum ore dictis* FAVEBAT *et factis*: adde quod solita sint alioquin, et de quibus jam ante, Gradivi patris in simulacris ejus ac nummis antiquis insignia, *hasta* nempe et *clypeus*: sacræ etiam forent vulgo eidem Marti veterum id genus campestris, seu ludicræ hastarum ad clypeos æreos adlisiones: unde de iis Claudian. 6. *Cons. Honor. v. 624. &c.*

Jucundaque Martis

*Cernimus, insonuit cum verbere signa magister,
Mutatosque edunt pariter tot pectora motus,
In latus ADLISIS CLYPEIS, aut rursus in altum
Vibratis: grave PARMA SONAT MUCRONIS acutum
Murmur:*

in quibus proinde ejusdem Poetæ verbis, primo *Martis*, dein *adlisis clypeis*, et *mucronis acutum murmur*, opportuna extat hujus apud Callimachi loci interpretatio: ut mittam insuper notos Saliorum, *Martis* apud Romanos sacerdotum, similes id genus, ac in nummis etiam antiquis expressos cum scutis itidem, seu ancilibus et levibus hastis, in campo nempe *Martio* circumcursitationes ac strepitus." Alexander in his *Geniales Dies*, L. 1. c. xxvi. p. 102. says of these Salian priests, "Cum tripudiis ad tibiam, solennique saltatu cœlestia ancyilia ejusmodi ferentes, culti ornatique prodibant, ipsique gladiolis illa percutientes cum gressu et gradu composito, pulsu pedum ad sonum vocis modulato, per capitolum et forum, perque urbem incedebant."

Cum ventum in aciem, turpe principi virtute vinci, turpe comitatui, virtutem principis non adæquare: jam vero infame in omnem vitam ac probrosum, superstitem principi suo ex acie recessisse: illum defendere, tueri, sua quoque fortia facta gloriæ ejus adsignare, præcipuum sacramentum est:

principes pro victoria pugnant, comites pro principe. Cap. XIV.

“**I**NDE cum Chonodomarus, Alamannorum rex, a Romanis fuisset captus, *comites ejus ducenti numero, et tres amici junctissimi, flagitium arbitrati post regem vivere, vel pro rege non mori, si ita tulerit casus, tradidere se vinciendos*, Ammian. Marcellin. 16. 13.” Brotier. “It was at these feasts, for the most part, that those *associations* were formed and confirmed, which the old Chronicles so often mention: there was scarcely a valiant man, who was not a member of one, or more of these societies; the chief tie of which was a solemn obligation entered into, to defend and protect their companions on all occasions, and to revenge their deaths at the hazard of their own lives: this oath was taken and renewed at their festivals, which had also their respective laws: fraternities of this sort still subsisted after the Christian religion was received in the north, but by degrees the object was changed: when the harbouring projects of enmity and revenge were [was] forbidden at them, these meetings had no other object, or support, but drunkenness and intemperance: more than 200 years after the Scandinavians had embraced Christianity, there were still confraternities, of which the first nobility were members; but the disorders committed

at these meetings increasing, the councils were at last obliged to suppress them," Mallet's *Northern Antiquities*, Vol. I. p. 264. Dr. Percy adds in the note: "In the early state of society, when the laws were too weak to afford protection, individuals had no other means of securing their lives and property, but by entering into these associations, in which a number of men engaged to vindicate and avenge each other: these confederacies, which were at first necessary for self-preservation, and might originally be confined to self-defence, often proceeded afterwards to act offensively, and so were productive of great mischiefs: confraternities of the same kind prevailed in this kingdom, not only during the Anglo-Saxon times, but for some ages after the conquest; they were called *Bandships*, and were often under the patronage of some great man; they had public badges, by which each band, or confederacy was distinguished, and at length grew to such a pass as to support each other in all quarrels, robberies, murders, and other outrages: this occasioned a particular Act of Parliament for their suppression, 1 Rich. II. c. VII. Dr. Hickes has preserved a very curious bond of this kind, which he calls *Sodalitium*: it was drawn up in the Anglo-Saxon times, and contains many particulars, which strongly mark the manners and character of those rude ages: see his *Dissertatio*

epistolaris, p. 21. :—our modern *Corporations*, and *Clubs*, are evidently the offspring of the (in the ancient Teutonic *Gylten*, sometimes written *Kelten*) *Gilds*, or *Guilds*, of our northern ancestors."

Upon this subject of the ancient *bandships*, which were in use even among the Greeks, and much more common among the ancient nations than either Mallet or Percy supposed, is much curious matter in that vast storehouse of antiquities, the *Geniales Dices* of Alexander, book 1. c. xxvi. ed. Var. Lug. Bat. 1673. p. 197. : I shall transcribe the whole passage, along with the notes, which contain the authorities, for the entertainment of the antiquarian reader: "Apud Aquitanos vero Solduni dicti sunt, quorum societas erat, ut iisdem vitæ commodis, opibusque promiscuo usu fruuntur, si quid autem adversi contingeret, eosdem casus eandemque fortunam, ac etiam vitæ interitum, una subire cogerentur." [*Soldurii* legendum est ex Cæsare L. 3. *Bell. Gall.* cujus hæc verba sunt: 'Adcantuannus, qui summam imperii tenebat, cum sexcentis devotis, quos illi *Soldurios* appellant: quorum hæc est conditio, ut omnibus in vita commodis una cum his fruantur, quorum se amicitiae dediderint; si quid iis per vim accidat, aut eundem casum una ferant, aut sibi mortem consciscant: neque adhuc hominum memoria reper-

at these meetings increasing, the council last obliged to suppress them," Mallet's *Antiquities*, Vol. I. p. 264. Dr. Percy note: "In the early state of society, when were too weak to afford protection, and no other means of securing their lives and but by entering into these associations, number of men engaged to vindicate and other: these confederacies, which were necessary for self-preservation, and might be confined to self-defence, often proceeded to act offensively, and so were productive of mischiefs: confraternities of the same kind in this kingdom, not only during the Saxon times, but for some ages after the conquest, were called *Bandships*, and were of great patronage of some great man: they were regulated by laws, by which each band, or confederation, was distinguished, and at length grew to support each other in all quarrels, disorders, and other outrages: this occasioned the Act of Parliament for their suppression, c. VII. Dr. Hickes has preserved a bond of this kind, which he calls *Soc* drawn up in the Anglo-Saxon time, containing many particulars, which are not to be found in any other, and which is now in the possession of the Society of Antiquaries." (p. 180)

Hispaniam, quæ
: Luc. L. 4.

beris," Tiraquellus]

egimus, quibus ami-
i nomen συναποθνη-
qua nulla sanctior
tonius, et Cleopatra,
ituo affectu devincti
fatale quippiam, aut
lter tanquam poenæ
esset laturus, sociique
calamitatum" ["Plu-
eam rem hæc verba
τι λειπόμενον ἐκείνης
τελείαις, ἀπεγράφοντο
ς ἑαυτοὺς καὶ διῆγον
Tiraquellus]: "apud
li nexu contrahebatur,
eisdem sacris initiati,
on et voluntatum: eo
uenti, et contubernio
dem temporis vacuum
incommoda mutuis offi-
m, morte autem obita,

tus est quisquam, qui eo interfecto, cujus se amicitiae devovisset, mori recusaret.' Nicolaus autem Damascenus, Peripateticus, L. 116. et ex eo Athenæus *Dipnosop.* L. 6. c. item 6. non multo post, princ. tradit Adiatomum, Sotianorum regem (quæ gens inter Celtas est) sexcentos delectos cives apud se habere, qui patrio eorum idiomate *Siloduni* dicuntur (nam Græci vocant *Σιλοδούνους*, quos Latini, vota exequentes) totidemque reliquos etiam ejus gentis reges semper habere solitos, vitæ necisque socios, qui simul cum rege viverent, communiaque negotia gubernarent, et simul etiam cum dies mortis illi advenisset, commorerentur, et sive is in belli discrimine diem ultimum clausisset, sive senio morboque consumtus decessisset, sive alia quavis de causa, eadem mortis ratio illos semper sequebatur, neminemque ex illorum numero unquam repertum fuisse, qui rege vita functo, contra patrios ritus debitam sibi mortem subterfugere tentarit: et simile quippiam tradit Servius Sallustii auctoritate L. 4. *Georg.* in eum locum,

Pulcræque petunt per vulnera mortem:

de Celtiberis, qui se regibus devovent, et post eos vitam refutant, in quo Celtas imitati sunt eorum

auctores, ex quibus oriundi in Hispaniam, quæ hodie *Biscaia* dicitur, transierunt : Luc. L. 4.

— *Profugique a gente vetusta*

Gallorum Celta miscentes nomen Iberis,” Tiraquellus]

“quod ab Ægyptiis usurpatum legimus, quibus amicitiae genus et sodalitium fuit, cui nomen συναποθησκόντων, quasi commorientium, qua nulla sanctorum firmiorque fuit : quo genere Antonius, et Cleopatra, cui plus nimio se addixit, mutuo affectu devincti fuere, hac lege copulati, ut si fatale quippiam, aut diri casus alteri contigisset, alter tanquam poenæ socius, eundem fortunæ exitum esset laturus, sociique et comites essent fortunarum et calamitatum” [“Plutarch. in *Vit. Antonii*, cujus in eam rem hæc verba sunt, ἐτέραν δὲ συνέταξαν οὐδέν τι λειπόμενον ἐκείνης ἀβρότητι, καὶ τρυφαίς, καὶ πολυτελείαις, ἀπεγράφοντο γὰρ οἱ φίλοι συναποθανουμένους ἑαυτοὺς καὶ διηγόν εὐπαθοῦντες εὐδειπνῶν περιόδοις,” Tiraquellus] : “apud Hunnos tale fœdus inexplicabili nexu contrahebatur, ut viginti viri generosi spiritus, eisdem sacris initiati, una comites essent consiliorum et voluntatum : eo vinculo, ut in convictu frequenti, et contubernio maneant, et ne punctum quidem temporis vacuum relinquunt, prosperaque et incommoda mutuis officiis ferant ad supremum diem, morte autem obita,

superstites defunctum efferant, et comitentur: Hiberorum vero mos fuit, ut amici in familiaria jura assueti, principi se devoveant, vitæ mortisque ultores; quique ita in cohorte amicorum devoti erant, omnium consiliorum secretorumque participes fiant, et si quid timendum accidisset, omnes casus, et fortunæ minas, atque una mortem oppetere cogantur: qui mox Cantabris [Strabo. L. 3.] fuisse traditur, ut pro amicis et foederatis, sociali fide se immolare, atque interire non dubitarent, insigni testimonio mutuae caritatis et perpetui amoris: ex Socianis [see the note above] quoque Gallorum gente, sexcenti ex primoribus *Soldum* vocati, una cum rege vivunt, et comminoriuntur, nefas putantes, superstitem principi subesse."

Nudæ brachia ac lacertos. Cap. xvii.

"**LACERTI**, pars brachiorum humeris proxima," Brotier. "Brachia a manu usque ad cubitum; lacerti a cubito ad humerum," Longolius. "*Brachia*, the arm, that part from the shoulder to the wrist; *lacerti*, the arm, that part from the elbow to the wrist," Dürrenhil, who proceeds to quote the two passages of Ovid, which are cited by Gesner, in the support of

his assertion, when it is a remarkable fact that they afford a direct evidence to the contrary, and the true distinction: "*Lacertus*," says Gesner, "in homine dicitur brachii latius accepti pars summa, inter humerum et cubitum intercepta: Ovid. *Art.* 3. 307.

Pars humeri tamen ima tui, pars summa lacerti

Nuda sit ————:

ergo *pars ima humeri* eadem *summa pars* lacerti; certe continentes sunt humerus, et lacertus, Ovid. *Met.* 14. 304.

————— *Redeunt humeri, subjecta lacertis*

Brachia sunt ————:

brachium—vel totum illud nobilissimum corporis nostri instrumentum notat, vel eam partem, quæ inter cubitum et manum proprie dictam interposita est: hoc docet enumeratio ista partium, Ovid. *Met.* 1. 500.

————— *Laudat digitosque, manusque,*

Brachiaque, et nudos media plus parte lacertos:

item ista Lucret. 4. 827.

Brachia tum porro validis, exapta lacertis

Esse, manusque datas utraque a parte ministras."

*Ergo septa pudicitia agunt, nullis spectaculorum
illecebris, nullis conviviorum irritationibus: lite-
rarum secreta viri pariter ac feminae ignorant.*
Cap. XIX.

THAT this passage relates to clandestine correspond-
ence is evident from the words, which immediately
follow, *paucissima in tam numerosa gente adulteria:*
this was a more efficacious method of seduction than
either splendid spectacles, or sumptuous banquets,
which he had mentioned before: if Tacitus had
alluded to the other meaning, he would have said, not
pariter viri ac feminae ignorant, but *literarum
secreta ignorant*, without the other words *pariter
viri ac feminae*. "Literas quidem noverant, ut
patet ex Marobodui et Adgandestrii Epistolis, *Annal.*
II. 63 et 68.: at amatoria et furtiva literarum secreta
viri pariter ac feminae ignorabant: præterea rarissi-
mus fuit literarum usus apud rudem bellicosamque
gentem: ea rusticitas diu obtinuit: inde, ut annalibus
nostris compertum, non modo plebs, sed et nobiles
viri et militari gloria præstantissimi, ut illustriss. *du
Guesclin*, aliique plurimi, nec scribere, ne legere qui-
dem poterant," Brotier. When Tacitus penned this
passage, he had the depraved manners of his country-
men in his view: it was among them a favourite

mode of seduction : Gronovius has collected a few instances : “ Suetonius *de Niciæ* (3. *Gramm.* c. 14.); *Quam codicillos Memmii ad Pompeiæ uxorem de stupro pertulisset* : notum ex Plut. in *Cat. Min.* c. 24. δειντάριον μίσκρου ἐξώθεν εἰσκομίσαν altercanti cum Catone Cæsari, quod ille cum poposcisset, querens inde adversario invidiam, Σερουιλίας πῆς ἀδελφῆς ἐπιστόλιον ἀκόλαστον, πρὸς τὸν Καίσαρα γεγραμμένον, ἐρώσης καὶ διεφθαρμένης ὑπ’ αὐτοῦ, agnovit : Martialis, 14. 6.

*Tunc triplices nostros non vilia dona putabis,
Cum se venturam scribet amica tibi.”*

Mallet in his *Northern Antiquities*, Vol. I. p. 305. says justly : “ As for Tacitus, he has probably been misunderstood ” [by those, who attempt to prove that the Missionaries first introduced letters into the North, an opinion, in the refutation of which, Mallet expatiates with considerable force, and much learning from p. 303-14.]: “ those, who are acquainted with his style and manner, if they re-consider the passage, will not doubt but this is his meaning ‘ that both the German men and women were ignorant of the secret of writing letters, or epistles,’ that is, with a view to carry on an intrigue : so the best translators of Tacitus, and so the Abbé Bletterie has rendered

this passage in his celebrated French version : what they relate of the Druids [as to their ignorance of letters] chiefly respects the Celti of Gaul, nor is it equally applicable to the other northern people : we may easily suppose there were among them many warriours and illustrious men, who could not write, without concluding from thence that the whole nation was equally ignorant."



Numerum liberorum finire, aut quenquam ex agnatis necare, flagitium habetur. Cap. XIX.

"*AGNATI* dicuntur, qui *sunt per patrem cognati ex eadem familia*, *Digest.* l. xxvi. tit. 4. leg. 7. et l. 38. tit. 10. leg. 10. num. 2. : præterea apud Romanos, *adoptio non jus sanguinis, sed jus adgnationis adfert*, *Digest.* l. 1. tit. 7. *de adoptionibus*, leg. 23. : porro, cum apud Germanos vigeret adoptio, flagitium sane apud eos fuit non modo ex liberis, cognatis, sed et ex adoptatis quenquam necare," Brotier : "*Agnatos* hic accipies non ἀγχιστεῖς, aut συγγενεῖς, sed liberos, qui adnascuntur," Lipsius, who proposes *gnatis* for *agnatis* : "*Agnati*, supra numerum nati, ἐπίγονοι : sic et Perizon. ad Melam i. 8. in *Misc. Obs. Crit.* T. 8. p. 118. Juliani loco

citato : adde ejus Orat. 2. de *Laud. Constantii* in méd." Oberlin : " Sic noster *Hist.* v. 5. de Judæis, *Necare quenquam ex agnatis nefas*, ubi *agnatis* contr. Lipsii *gnatis* recte tuentur Ernesti et Gebaver; nec hoc loco textus mutandus est, sed bene se habet *agnatis*, i. e. filiis minoribus, qui primogenito in eandem hereditatem et familiam patris *adnascebantur* : vid. Perizon. ad Melam, l. VIII. 37." Longolius. *Agnati* means *younger sons*, as Lipsius, Oberlin, and Longolius, have understood the word, and not *adopted sons*, as Brotier supposes : " *Agnati* is said of kindred by the side of the father : *agnati*, say the Lawyers, *qui per virilis sexus agnationem conjuncti sunt, quasi a patre congeniti*, frater eodem patre natus, *filius fratris*, &c. : ' *Jupiter, Juno, reliqui, quos fratres inter se et agnatos usurpare atque appellare solemus*, ' Cic. ; Jupiter, Juno, and all the other deities were related by Saturn :—it is an axiom in law, that *agnati* are *cognati*, but all *cognati* are not *agnati* : for example, an uncle by the father's side is *agnatus* and *cognatus* ; whereas an uncle by the mother's side is *cognatus*, and not *agnatus*, because the mother was not originally one of her husband's family, and was only admitted into it by her marriage," Dumesnil's *Synonymes*. Dumesnil observes that *agnatus* signifies, literally, *one born after the father's will is made*, and quotes this passage from

Cicero, "Cui filius agnatus sit, ejus testamentum non esse ruptum judica." Gesner, in his *Latin Thesaurus*, quotes the following passage from Cic. *de Orat.* 1. 2. 41. c. 57. "Numquis eo testamento, quod pater-familias ante fecit, quam ei filius natus est, hereditatem petit? Nemo, quia constat agnascendo rumpi testamentum: ergo in hoc genere juris judicia nulla sunt," and adds, "Ex Ciceronis verbis satis apparet, agnasci eos proprie dici, qui nascuntur alicui, postquam testamentum fecerit." The preposition *ad*, significative of *after*, or *subsequently*, gives this meaning to the word.

CRITICAL AND EXPLANATORY

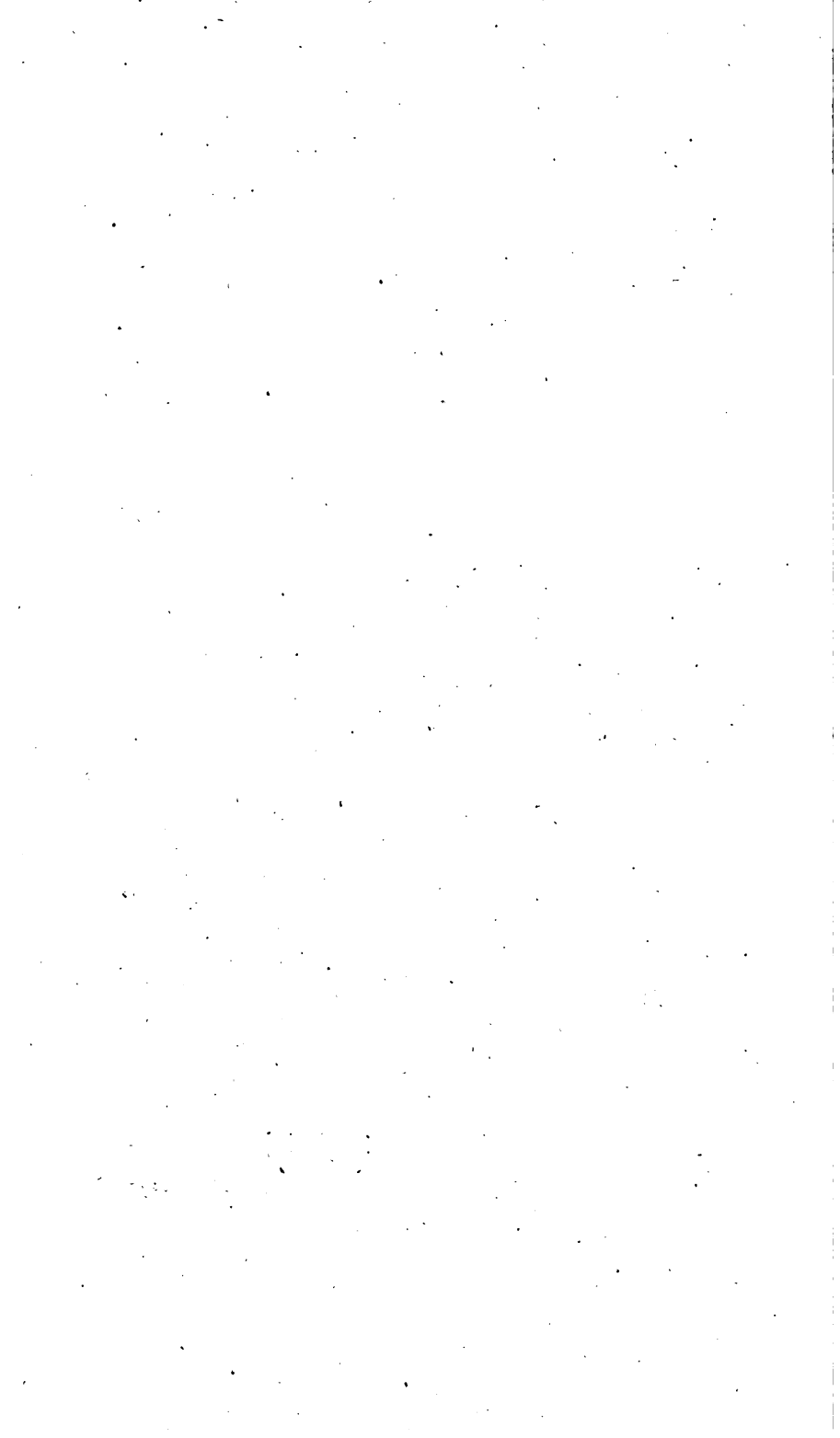
Notes,

ON THE

HIPPOLYTUS OF EURIPIDES;

WITH STRICTURES ON SOME REMARKS

OF PROFESSOR MONK.



CRITICAL AND EXPLANATORY

Notes,

&c.

v. 585. ———— τὴν κακῶν προμνηστρίαν.

“προμνήστρια proprie est *nuptiarum conciliatrix*, Anglice *a match-maker*, exponente Hesychio ἡ συνισταῖσα ἀλλήλοις τοῦς γαμοῦντας, et mox, προξενούσα νυμφίους, ἡ νύμφας: similiter explicat Pollux 3. 31.: in hoc sensu vox usurpatur ab Aristophane *Nub.* 41. εἴθ' ὥφελ' ἡ προμνήστρι' ἀπολέσθαι κακῶς, “Ἦτις με γῆμαι ἔπῃρε τὴν σὴν μητέρα: eadem postea dicebatur προξενήστρια, testante Scholio in Aristoph. *Nub.* quod exscripsit Suidas v. προμνήστρια: in nostro versu metaphorice dicitur *malorum conciliatrix*,” Monk. The learned Professor, in my humble opinion, is here mistaken; for the passages of Hesy-

chius and Pollux have a different allusion. "The betrothed man," says Lambert Bos, in his *Antiquities of Greece*, "gave to the betrothed woman, a pledge of his honour and love, a present named ἄρρα, ἀρράβων," ['Menandr. Fragm. ex Incert. Com. N. 253. p. 274. *Isæus Orat.* 7. *de Cir. Heredit.* p. 513. Plaut. *Mil. Glor.* 4. 1. 11. 2 *Cor.* v. 5. *Ephes.* i. 14.'] "ἔδνον: the word μνήστρον was likewise used in this" [probably the primary] "sense: see Hesychius at this word, and Perizon. *ad Ælian.* iv. 1.:" as, then, it was the business of some one female attendant to manage this matter for the bride, hence seems to have originated the word προμνήστρια: "Qui pro marito auspicabatur, *auspex*, idemque *paranymphus*; qui pro uxore *promuba*," Alex. ab Alex. *Gen. Dies* book 2. c. v. p. 265. Lug. Bat. 1673. Gesner, in his *Latin Thesaurus*, says under the word: "Serv. *ad Virg. Æn.* 4. 166. qui addit, Varro *pronubam* dicit quæ ante nupsert, quæque uni tantum nupta est; ideoque auspices deligantur ad nuptias: sunt ergo *pronubæ* mulieres, quod *auspices* viri: Festus Paulli, *Pronubæ adhibebantur nuptiis, quæ sexual nupsert, causa auspicii, ut singulare perseveret matrimonium*: pro quo ipse antiquus Festus, *Ut matrimonii perpetuitatem* (sic legunt VV. DD. pro *paupertatem*) *auspicantes*: Tertullian *Exhort. ad*

Cæstit. Monogamia apud Ethnicos in summo honore est, ut et virginibus legitime nubentibus univira pronuba adhibeatur; et sic auspicii initium est."

My conjecture as to the origin of the word *προμνηστρια* is greatly confirmed by the note of Mercer upon Alexander, p. 264.: "Non dicam de primo auspici- cum munere, quod erat auspicari, et videre ut uxor auspicato duceretur; nam hoc viguit florente solum rep., labente vero re omisso, nomen duntaxat auspices retinuerunt, ut Cic. *de Div.* ['Nihil fore quon- dam majoris rei, nisi auspicato, nec privatim quidem, gerebatur; quod etiam nunc auspices nuptiarum declarant, qui re omisso nomen tantum tenent'] et *Valer. Max.* c. 1. L. 2. ['Apud antiquos non solum publice, sed etiam privatim nihil gerebatur, nisi auspicio prius sumto, quo ex more nuptiis etiamnum auspices interponuntur: qui quamvis auspicia petere desierint, ipso tamen nomine veteris consuetudinis vestigia usurpant'] tradunt: opinione vero nonnul- lorum, auspices iidem conciliatores erant nuptiarum, et ob id *Proxenetæ* vocabantur, et præmia maxima accipiebant, usque ad vicesimam partem dotis, quæ summa pro maxima illis præscripta fuit constitu- tionibus imperatoriis: ipsi etiam dotem ferebant, et in divortio a marito recipiebant, ut colligas ex Clau- dio Suetonii; dicitur enim is imperator, dotem inter auspices consignasse, cum Messalinam dimittere

vellet: certe etiam apud auctores, sæpe fere mentio fit auspicum, ubicunque dotis mentio fit: mittebantur porro auspices a sponsa ad maritum, sicut vicissim pronubæ a marito ad sponsam: ut vero hæ sponsam cubitum deducebant ad lectum suum genialem, ita et hi maritum eodem perducebant: D. August. c. IX. L. 6. *de Civit. Quid impletur cubiculum turba numinum, quando et paranymphei inde discedunt?*—solebant præter ea auspices, nescio quod inconditum carmen immurmurare inter ipsas solennitates nuptiarum: ideo Tacitus, ubi nuptias Messalinæ cum Milio describit, *Audita, inquit, auspicum verba:*” Brissonius says upon the passage of Valerius Maximus cited above: “Notum est istud Ciceronis pro Cluent. *Nubit genero socrus, nullis auspibus, nullis auctoribus [Ultero ibit nuptum non manebit auspices Plaut. Cas. Prol. 86.]:* qui igitur ad hanc rem adhibebantur proxenetæ, Latine *pronubi*, *καταχρηστικῶς* *auspices* dicebantur, incipientes et felici omine inchoantes: qua de causa in veteri Glossario, utiliter in publicum edito, *auspices, pronubi, παράνυμφοι* appellantur; et hi quod conventum erat, ut rite fieret, tabulisque mandaretur, curabant: Juvenal,

————— *Et ritu decies centena dabuntur*
Antiquo, veniet cum signatoribus auspex:

Lucan. de Nuptiis Catonis et Martiæ,

Junguntur taciti, contentique auspice Bruto:

tum unus horum, quod erat conventum proferebat, cæteris audientibus, et, ut ita fieret, postulantibus: cujus consuetudinis hoc Martian. Capella L. 2. in fin. reliquit vestigium, "*Tunc exsurgens, inquit, virginis mater poscit de Jove, superisque cunctis, ut sub adspectu omnium, quidquid sponsalium nomine præparaverat Majugena, traderetur, ac demum dos a virgine non deesset, tuncque tabulas, ac Papiam Poppæam legem sinerent recitari: ideo Tac. de Messalina scribit etiam illam audiisse auspicum verba: quod confirmat Servius L. 4. Æn.*" "Ubi—virgo necessitudinis causa, futuro viro spondebatur, ipso sponsaliorum die, signatoribus et auspicibus duobus nuptias castas et legitimas auspicabantur noctu, nonnunquam die, luce prima; in quo id cavebatur in primis, ne motus cœli, aut terræ fieret, neve turbatiore cœlo, et die inquieto fœdus inirent; hæc enim præcipue nuptiis adversari putabant: auspicatissimum vero signum esse cornicein,"

¹ "Plutarch. in Dialogo *Quod bruta animalia ratione utantur*, et Æliano L. 3. *de Animal.* Orus Apollo in *Notis Hieroglyphicis*, et Gregor. Nanzianzen. et vide in nostris *Legibus Connubialibus*, L. 3. n. 5." Tiraquellus. "In Græcia porro, inter modulos nuptiales hic erat, *ἐκκόρεϊ κορῇ κορῶννῃ*, de quo Ælian. 2. *Animal.* Pindar. *Pyth.*: hic modulus an Romam translatus sit, nescio, sed tamen *Cornicibus* sacratus est locus trans Tiberim, apud Festum; et *Cornices* in tutela Junonis esse creditæ, quæ nuptiarum præses erat." Mercer.

maximæque fidei et inviolati fœderis indicium facere; ea enim cornicum societas est, ut ex duabus sociis altera extincta, vitra altera perpetuo maneat, quod de Lyncibus [*'Hæc Serv. l. iv. Æn.' Tiraquellus*] proicitur, ut post amissam conjugem alii non jungantur," Alexander, p. 263-5. This curious passage, which marks the abhorrence of the ancients to *second marriages*, as well as the passages of Festus and of Varro, cited above from Gesner, should have been added to my note on the 19th c. of Tacitus's *Germany*, when I was speaking upon this subject. Upon the passage of Varro, who says that the *promuba* was required to be an *univira*, I might also have cited Catullus, 60, 186.

Jam cubile adeat viri:

Vos unis senibus bonæ

Cognitæ¹ bene feminae

Collocate puellam.

¹ The use of the words *cognoscere*, and *cognitus in re venerea* is very common; but, whenever it is so used, as it is in this passage of Catullus, it is elliptical: understand here *concubitu*, or some analogous word: thus Ovid *Ep. vi. 43*.

*Non ego sum furte tibi cognita; promuba Jano
Adfuit, et sertis tempora vinctus Hymen.*

Gesner says under *cognoscere*: "*Etiā virum cognovisse dicitur, quæ cum viro rem habuit: Ovid. Ep. vi. 133.*

Turpiter illa virum cognovit adultera virgo:

But, to return to the passage of the *Hippolytus*, as it was the office of the *paranympheus*, or *νυμφαγωγός*, to conduct the bridegroom to his house on the day of his nuptials [*παράνυμφος ὁ συναπάγων τῷ νυμφίῳ τὴν νύμφην* Eustath. *ad Il. Z.* p. 516. l. 48, cited by Bos]; so it was the office of the *προμνήστρια*, or *pronuba*, to accompany the bride in the procession to the house of the bridegroom: hence, then, Hesychius says—*προμνήστρια: ἡ συνιστῶσα ἀλλήλαις τὰς γαμοῦντας*. Again, *προξενόειτα νυμφίους ἢ νύμφας*: hence Donatus on *Æn.* v. 7.

Et Bellona manet te pronuba

(cited by Tiraquellus on Alexander) says—“*Pronubas dici quæ in obsequio nubentis sunt, quæ sc. nubentes domum mariti deducunt et comitantur*:” Alexander himself says in p. 290.: “*Hæc numina conjugii præesse putabant, quas etiam pronubas novam nuptam ad virum comitari, et domum dedu-*

nota est scriptorum sacrorum consuetudo in hoc verbo:” And under *cognitus*: “*Acta conjugis cognita Vulcano, de adulterio Veneris Ovid. de Arte Am. 2, 574. :—etiam de re venerea dicitur Tacit. Hist. 4, 44. Posthumiam stupro cognitam: et Stat. Achill. 2, 228. Tacito jam cognita furto Deidamia mihi.*” These two instances might have taught him that the expression, in both Greek and Latin, is elliptical: two other instances occur in Justin, bk. v. c. 2. *Quam adulterio cognoverat*, and bk. xxii. c. 1. *Uxorem adulterio cognitam*.

cere nonnulli tradunt." The Professor informs us in his note cited above from the scholiast of Aristophanes, that the office of *προμνήστρια* was sometimes expressed by *προξενήτρια*: Gesner says in his *Thesaurus*—" *Proxenetria*, nuptiarum conciliatrix, *Dispunct.* 1, 22.:" " *Proxenetæ*, inquit Budæus, sunt conciliatores et interventores, quasique conglutinatores hominum inter se stipulantium et spondentium, aut quemvis contractum, conventumque ineuntium:" " *Paranymphus* — pronubus dicitur, ab antiquis *auspex*; antiqui enim pro nuptiis celebrandis auspiciū capere solebant: qui præerat huic rei, pro parte viri, sic et *pronuba* pro parte mulieris adhibebatur August. *de Civit. Dei*, 6, 9. cf. Voss. *Lex Etymol.*" " Qui sponsam curru vectam comitatur, *πάροχος* [L. Bos refers to Pollux, 3. 3. segm. 40. Suidas on *ζεύγος ἡμιόνικον* for this word], qui euntem, *χαμαίπους*, uterque *νυμφαγωγός* dicitur, quod ex Polluce profert in medium Hotomann. *de Vet. Rit. Nuptial.* c. 16. Hebræi appellant—*Joh.* 3. 29.: *νυμφαγωγός*, vel *παράνυμφος* vocatur φίλος τοῦ νυμφίου: ex illorum consuetudine sponsus pueris, sponsa autem puellis stipata apparet: vid. de sponso *Jud.* 14, 11. *Cant.* 5, 1. 8, 13. de sponsa *Psal.* 45, 8. 13, 15. *Cant.* 1, 4. 2, 7. 3, 5, 11. 5, 8, 16. 8, 4." Professor Brunings's *Compendium Antiquitatum Græcarum e Profanis Sacrarum* 2d ed. Francofurti

ad Moenum 1785, p. 91. The word *νυμφαγωγός* occurs in the *Iphigenia at Aulis*, v. 610. ed. Gaisford.: Clytemnestra applies it to herself as the *pro-nympha*:

ὄρνιθα μὲν τόδ' αἴσιον ποιούμεθα,
 τὸ σὸν τε χρηστὸν, καὶ λόγων εὐφημίαν,
 ἐλπίδα δ' ἔχω τιν', ὡς ἐπ' ἐσθλοῖσιν γάμοις
 πάρειμι νυμφαγωγός· ἀλλ' ὀχημάτων
 ἔχω πορεύεθ' ἅς φέρω φεργὰς κόρη,
 καὶ πέμπετ' εἰς μέλαθρον εὐλαβούμενοι.

I may here remark that the allusion of the first line is abundantly explained by what I have said above on the word *auspex* as applied to marriage. The Professor has cited, upon the passage of *Hippolytus*, Aristoph. *Nub.* 41.

εἴθ' ὄφελ' ἢ προμνήστρι' ἀπολείσθαι κακῶς,
 "Ἦτις με γῆμαι ᾗρε τὴν σὴν μήτερα:

here the word means, in my judgment, rather the instrument than the cause, if I may be allowed the expression, and does not seem to justify the Professor's translation of it by the phrase *a match-maker*, which interpretation is not, as the Professor supposes, the primary, or rather the sole, but at the most only the secondary meaning of it. Even in the following passage of Philostratus *De Vitis Sophistarum*, Bk. II. p. 610. Ed. Olearius. Lipsiæ, 1709. the

word means only the instrument, which was employed to negotiate the matter between the parties, Ἀκτινά-
τρου δὲ παρεληλυθότος ἐς τὰς βασιλείας ἐπιστολὰς ἤδη,
ἀσπαζομένου τε ἀρμόσαι· οἱ τὴν ἑαυτοῦ θυγατέρα,

* The youthful student should not fail to notice that the word ἀρμόζειν is sometimes used in this sense: "Matrimonium præcessit desponsatio, qua pater filiam marito, seu sponso addixit, quod est ἐγγυᾶν, διδόναι, et ἀρμόζειν: Paul. Apostolus se Corinthiorum ecclesiam velut Patrem Christo desponsasse gloriatur II. Cor. XI. 2. ἡμεοσάμην ὑμᾶς ἐν ἀνδρὶ παρθένον ἀγνήν, nempe τῷ Χριστῷ, quam observationem jucundissimam cl. Elsnerus debeo: malunt tamen alii ad paranymphos Judæorum,—hanc phrasin referre: lege, si vacat, Cel. Wolfii *Curas*, in h. l.: *distinguit* autem Paul. τὸ ἀρμόσασθαι, et τὸ παραστῆναι, prius ad *desponsationem*, posterius ad *domaductionem* referri potest; hæc enim cum ablutione conjuncta fuit: vid. sect. 13. et Apostolus de virgine pura et casta loquitur," Brunings, p. 89. L. Bos in his *Grecian Antiquities*, makes the same observation, about this word, refers to this passage of St. Paul, and to the 24th v. of the *Electra* of Euripides. Scapula says under the word: "Item *jungo connubio*, nuptui do, despondeo, ἡμεοσαν δὲ ἐν πῶδε τῷ δαίμονι τὴν Πομπηίου θυγατέρα Μαρκέλλω, Appian. There is a curious commentary on the passage of St. Paul in the *Novum Lexicon Græco-Latin*. in N. T. of Schoettgenius, re-edited by M. G. Leber-echt Spohn, Lipsiæ, 1790. "ἀρμόζω, *jungo connubio, despondeo*, mat. II. Cor. 11, 2.—h. e. *præparavi, idoneos vos reddidi, ut uni viro, Christo, passitis desponderi*: vid. Krebsii *Obs. Flav.* ad h. l.: Syrus eandem vocem, quam Matt. 1. de Maria desponsata legimus, adhibuit: erant apud Lacedæmonios *Harmosyni* magistratus, quorum cure virgines conereditæ erant, ut non *illabatur* solum *virginitatem* retinerent, sed et *maritis honestis nuberent*,

πονήρως ἔχουσιν τοῦ εἶδους, οὐκ ἐπήδησε πρὸς τὴν ἐκείνου εὐπράγίαν· ἀλλὰ καὶ τῆς προμνηστρίας ἀναγούσης ἐς τὴν τοῦ Ἀντιπάτρου ἰσχύν, ἣν εἶχε τότε, οὐκ ἂν ποτε *φη δουλεῦσαι προικὶ μακρᾷ, καὶ πενθεροῦ τύφῳ.

ν. 24. ἐλθόντα γάρ νιν Πιθίῳς ποτ' ἐκ δόμων,
σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.

“ Recte interpretatur Valck. ‘ *Ut Eleusinia viseret veneranda mysteria, hisque adeo visis perficeretur*—οἱ μεμνημένοι namque non nisi post quinquennium in sacrarium interius admittebantur ad arcana spectanda; tum demum fiebant ἐπόπται et τέλειοι:’ hanc rem respexerunt Sophocles apud Plutarch. Tom. II. p. 21. E. ὡς τρεῖς ὄλβιοι Κεῖνοι βροτῶν, οἱ ταῦτα δερχθέντες τέλη, Μόλωσ' ἐς Αἴδου, Plato in *Phædro*, p. 250. B. εἰδὼν τέ καὶ ἐτελοῦντο τελετῶν μαχαριωτά-

Hesych. Ἀρμόσυνοι· ἀρχὴ τις ἐν Λακεδαιμονί, ἐπὶ τῆς εὐκοσμίας τῶν γυναικῶν. Cragius de Rep. Laced. 2, 7. Amelii Erörterung, Tom. II. p. 120. f.: huc ergo procul omni dubio Apostolus respiciens hanc vocem adhibuit: idem habes Prov. XIX. 14. παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρὶ, a Domino conjungitur uxor marito, Hesych. ἀρμόζεται· συζεύγνυται: adde Elsner. Obs. Sacr. p. 156.”

την.” I must here enter my protest against this interpretation of Valckenaer, to which the Professor accedes, as it appears to me forced and unnatural: τέλη μυστηρίων is only the same pleonasm as ἀρμάτων ὄχος in v. 1161. and δάκη θηρῶν in v. 642., and a hundred other examples, to which I could appeal, and that τέλη is used by itself in this sense appears from the passage of Sophocles, cited in the Professor’s note: ἐς ὄψιν καὶ τέλη μυστηρίων σεμνῶν is a *hendiadys*, ut *Eleusinia viseret veneranda mysteria*, a figure, which is much more common, both in poetry, and in prose, than the greater part of critics seem to think. J. Casaubon, in his *Commentary on Polybius*, i. 17. has collected the following examples, to which I shall add a few: “Observent tirones in his verbis ἐνεργεστάτην καὶ μόνην figuram ἐν διὰ δυοῖν, auctori huic admodum familiarem; nam ita accipiendum quasi scripsisset μόνην ἐνεργεστάτην, *efficacissimam et solam*, pro *solam efficacem atque efficacissimam*: ita sæpe loquitur Polybius, p. 17. τῇ τῆς ἡμετέρας ἱστορίας ἀρχῇ καὶ προθέσει, *nostræ historiæ principio et proposito*, i. e. τῇ τῆς ὑφ’ ἡμῶν προτεθείσης ἱστορίας ἀρχῇ, *historiæ principio, quam proposuimus narrare*: p. 178. ἀρχὴ πάλιν ἐγένετο καὶ σύνευσις τῶν πόλεων πρὸς ἀλλήλας: p. 280. προσδέονται θεοῦ καὶ μηχανῆς, pro θεοῦ ἀπὸ μηχανῆς, p. 302. συνεπατήθησαν ὑπὸ τοῦ πλήθους καὶ τῆς ἐπιφορᾶς τῶν

Νομάδων, h. e. τῶν ἐπιφερομένων Νομάδων, ut paulo ante μὴ συμπατηθῶσιν ὑπὸ τῶν ἐπιφερομένων ἱππέων: Sallust. *periculo atque negotiis compertum est*, τῇ πείρᾳ καὶ τοῖς πράγμασι, pro eo quod passim Græci τῇ πείρᾳ τῶν πραγμάτων: Plinius in primo *Epist. Sensum quendam voluptatemque percipio.*" Thus we have in Tacitus's *Germany*, c. 17. "Eligunt feras et detracta velamina spargunt maculis pellibusque belluarum," that is, as Longolius has well observed, *maculatis pellibus*: Again in c. 33. "Super LX millia, non armis telisque Romanis, sed quod magnificentius est, oblectationi oculisque ceciderunt," that is, *ad oblectationem oculorum*, as Longolius observes: Again in c. 40. "Non per obsequium, sed præliis et periclitando tuti," that is *periclitando prælia*: Again in the *Agricola*, c. 10. "Jugis etiam atque montibus inseri:" that is, *jugis montium*: every scholar will recollect these two in Virgil,

Molemque et montes insuper altos, *Æn.* i. 61.

that is, *molem montium*: Again,

Pateris libamus et auro,

that is, *pateris aureis*.

Longolius and Gebaver understand *ignavos et imbelles* in the *Germany*, c. 12. as a hendiadys for *ignavos in militia*, and I agree with them. Very

many colloquial expressions used by the common people of our own country can alone be explained on this principle, such as "*I am pure and well*," that is, *purely well*, or *very well*,—" *I'll come and see it*," that is, *I'll come to see it*,—" *Will you go, and tell such a person?*" that is, *go to tell*.

v. 191. ἄλλ' ὅ, τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπίσχων κρύπτει νεφέλαις.
 δυσέρωτες δὲ φαινόμεθ' ὄντες
 τοῦδ', ὅτι τοῦτο στίλβει κατὰ γᾶν,
 δι' ἀπειροσύναν ἄλλου βίτου,
 κούκ ἀπόδειξιν τῶν ὑπὸ γαίας.
 μύθοις δ' ἄλλως φερόμεσθα.

ἄλλως is here used in the sense of *omnino*, or rather *non nisi*: this elegant use of the word is illustrated by a great variety of examples in Toup's *Longinus*, 3d ed. p. 252, 3. and his *Emendationes in Suidam*, Vol. II. p. 497, 8. Ed. 1790. Zeunius observes in Viger. Ed. Hermann. p. 378. "*Si res alio modo considerata quoque talis, seu eadem reperitur, ea per se, suapte natura, simpliciter, omnino, talis necesse est: quare ἄλλως quoque significat ὅλως, omnino, simpliciter, absolute: sic occurrit bis apud Dem., ut de*

Fals. Leg. p. 348. οἱ δ' ἀντιλέγοντες, ὅχλος ἄλλως καὶ βασκανία κατεφαίνεται, *Qui contra dicebant, omnino colluxuries hominum et ad perniciem aliorum nata natio esse videbatur: et* p. 931. ἡγοῦντο εἶναι τὴν συγγραφὴν ἄλλως ὑβλὸν καὶ φλυαρίαν, *Arbitrabantur esse syngrapham omnino ludum jocumque: quod si igitur rem ita contemplamur, non est quod cum Taylora aliisque, in illis locis, substituamus ὅλως.*" This is also the meaning of ἄλλως in *Dem. Olynth.* i. p. 61. *Ed. Mounteney,* εἰ δέ τις σώφρων, ἡ δίκαιος ἄλλως, where the *Schol.* says, οἷον ἀπὸ φύσεως, φυσικῶς—τρία δὲ σημαίνει παρὰ τοῖς παλαιοῖς τὸ ἄλλως, οἷον τὸ κατ' ἄλλον τρόπον· ἢ τὸ κατὰ φύσιν, ὡς ἐνταῦθα· ἢ τὸ μάτην. So I understand the word in *Plutarch Sympos.* Vol. vi. p. 946. *Ed. oct. Wyttenbach.* οἶνω δὲ χρωμένους ἐπιπλέον καὶ διαπίνοντας, ἄλλως νοῦν ἔχοντας ἄνδρας, which is translated in the Latin simply and rightly by *virī cordati*: Again in p. 986. ἐπεὶ καὶ φίλαθλος ἄλλως καὶ φιλονεῖκος ἡμῖν ὁ Θεός.

v. 215. εἶμι πρὸς ὕλαν, Καὶ παρὰ πύκας.

Thus in the *Prom.* v. 220.

ὡς οὐ κατ' ἰσχὺν, οὐδὲ πρὸς τὸ καρτερόν,

Again in v. 854.

ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ γάπεδα,
τὴν αἰπύνωτον τ' ἀμφὶ Δωδώνην,

Again in v. 1064.

φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Αἶδην, κνεφαῖα τ' ἀμφὶ Ταρτάρου βάθῃ,

at which repetition Pauw seems to have been unnecessarily offended.



v. 273. εἰς ταυτὸν ἦκεις· πάντα γὰρ σιγᾷ τάδε,

εἰς ταυτὸν ἦκεις is a proverbial, but elliptical expression; we have in the *Orestes*, v. 1274. Ed. Porson,

εἰς ταυτὸν ἦκεις· καὶ γὰρ οὐδὲ τῇδ' ὄχλος,

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the following passage in the *Prometheus Desmotes*, v. 870. Ed. Blomfield, will teach us how to supply the ellipse,

εἰς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἵχνος.

The Professor's note on the 273d v. is this: "εἰς ταυτὸν τῆς ἀγνοίας ἐμοὶ ἦκεις Schol. similiter exponit

Valck. *convenit inter nos, ut aequè ignorem ac tu:*
sic Hæc. 741.

εἴ τοι με βούλει τῶνδε μηδὲν εἰδέναι,
εἰς ταυτὸν ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν."



v. 274. ὡς ἀσθενεῖ τε, καὶ κατέξανται δέμας.

κατὰ signifies very often in composition a diminution, which has been gradually and slowly effected, derived, perhaps, originally from *the trickling of water, drop by drop*: thus in the *Agam.* v. 79.

τεθ' ὑπεργήρων, φυλλάδος ἦδη
κατακαρφομένης, τρίποδας μὲν ὁδοῦς
στείχει, παῖδς δ' οὐδὲν ἀρείων,
ὄναρ ἡμερόφαντον αἰλαίνει.

κατακαρφομένης is *gradually drying away*: Again in v. 200.

πνοαὶ δ' ἀπὸ Στρώμονος μολοῦσαι

* * * * *

—κατέξαινον ἄνθος Ἀργείων.

“κατέξαινον, h. e. *conterebant*, metaphora ducta ab iis, qui lanam carminant, et particulatim dividunt,” Potter in *Lycoph.* v. 300. “Pulchra metaphora,

Again in v. 854.

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proprie enim venti floribus, quos decutiunt nocent," Schütz. Dr. Butler very justly adds: "Suidas, καταξάινων κατατρίβων καὶ ἐν τούτοις τὸν ἅπαντα αὐτοῦ καταξάινων βίον, h. e. *sensim consumens, s. conterens*:" thus the word κατανθρακώσομαι of Æschylus cited by Longinus, π. υ. c. 3. *I will reduce down to ashes*; the word κατασκελετούμενα in c. 2. *reduced down to a skeleton*; and the word καταμαραίνεισθαι in c. 44. *to fade away, to lose the native bloom insensibly and gradually, as a flower does*: thus we have in the *Prom.* v. 277.

κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,

where the preposition gives to the verb the same sense of *gradual diminution*: Hesychius rightly says, κατισχνοῦν καταλεπτύνειν: it corresponds exactly to the word σταθευτός in v. 22.

σταθευτός δ' ἡλίου φοίβῃ φλογί,

χροιάς ἀμείψεις ἄνθος.¹

¹ Mr. Blomfield says in his note upon this passage: "Χροιάς ἄνθος Butler. de vigore intelligit; χροιά enim nunquam pro corpore sumitur." But, though I agree with Mr. Blomfield in his interpretation of this passage, yet I recommend to his attention the note of E. Spanheim *In Hymnum in Jovem* on v. 17. χρωῶτα λείσσαι p. 10. Vol. II. Ultrajecti 1697. "χρῶς autem Ionibus, notante id ad Hippocratem II. L. de Fractur. Galeno, quidquid in corpore carnosum, unde pro toto corpore vulgo apud eundem Hippocratem et ante apud Homerum sumitur: hinc Hesychius

“σταθευτὸς, *lente tostus*, πεφλαγισμένος ἡρέμα, Hesych.—σταθεύειν τὸ κατ’ ὀλίγον ὀπτᾶν, Schol. Γ.”
Mr. Blomfield’s *Gloss.* p. 97. Again in v. 490.

ἀλλὰ φαρμάκων

χρεῖα κατεσκέλλοντο,

the preposition gives to the verb the same sense of *gradual and slow diminution*; “they were pining away.”

v. 610. ἀπέπτυσ’ οὐδεὶς ἀδικός ἐστι μοι φίλος.

“ἀπέπτυσα, *respuo*, legitur in nostri *Hecub.* 1266. *Iph. Taur.* 1161. Aristoph. *Pac.* 527: suppresso, ut hic, λόγον, vel μῦθον: plenius in *Iph. Aul.* 874. πως; ἀπέπτυσ’, ὧ γεραιῇ, μῦθον. *Helen.* 672. ἀπέπτυσα μὲν λόγον: imitari videtur Plautus *Asinaria*, i. 1. 26. ‘Teque hercle obsecro, ut quæ locutus despuas.’” I am somewhat surprised that the Professor should imagine that Plautus intended to imitate the Greek expression, when the fact is, that the

χρῶς ζῶν, corrupte, quod observo, pro χρῶς ζῶν, σῶμα ζῶν, quæ est glossa verborum LXX. *Levit.* xiii. 14. χρῶς ζῶν, *caro vivens*, h. e. *corpus*, et in eod. c. v. 2. ἐν δέρματι χρωτὸς, cœu in *cute carnis*, juxta textum Hebræum, et versiones antiquas.”

phrase itself was common to both people, because it originated in a superstitious custom, which was common to both nations. I recommend to the reader to consult Mr. Blomfield's excellent note on v. 1106 of the *Prom.* (2d Ed.) and shall content myself with supplying some other instances of the practice. Gesner in his *Thes.* says under *despuere*: "Idem quod spuer, in primis deorsum: symbolum erat deprecantium et abominantium aliquid: *Despuir in molles et sibi quisque sinus*, Tibullus, 1, 5. '*Ter cane, ter dictis despue carminibus*:' vid. Schol. Juven. *Sat.* 7, 112. Plin. xxviii. 4. 'Eadem ratione terna despuere deprecatione in omni medicina mos est:'" Again under *sinus*: "*In sinum spuer* est symbolum se ipsum contemnentis, et ita avertentis Nemesin: Plin. xxviii. 4. 'Veniam quoque a Deis spei alicujus audacioris petimus, in sinum spuendo:' Id. eod. cap. scribit ex auctoritate Salpæ, 'Torporem sedari quocunque membro instupente, si quis in sinum extspuat.'" Alexander ab Alexandro says in his *Geniales Dies*, bk. v. c. 15. "Quotiescunque in propinqua spe futuri boni, veniam a Diis petimus, in sinum despuere solemus, velut ratas preces Diis habituris," where Tiraquellus adds: "Erasmus *Chiliad.* 5, centur. i. c. 25. *Despuere malum* inter proverbia posuit, nec citat Tibull. ubi supra; sed Plin. non designato loco, sed est l. xxviii. c. 4. Plauti autem

locus est in *Captivis* : sed tu hic omnino vide, quæ scripsimus in *Legibus* nostris *connubialibus* parte I. num. 17. incip. *Hincque illud*."

v. 698. πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

Thus Homer *Odys.* l. 18.

τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων,
οἷον ἐπ' ἡμᾶρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε,

where the learned Duport says in his *Homeric Gnomology*, p. 252. " — : Huc spectat tritum illud, 'Tempora mutantur, nos et mutamur : ' Terent. *Hecyr.* ' Omnibus nobis ut res dant sese, ita magni atque humiles sumus, ' ubi Donat. hos Hom. versus adducit, πρὸς τὰς τύχας καὶ τὰς φρένας κεκτήμεθα, Eur. *Hipp.* οἱ ἀνθρώποι πρὸς τὰς συμφορὰς, καὶ τὰς γνώμας τρέπονται, Thucyd. l. I. φιλεῖ ἄνθρωπος πρὸς τὰ συμπίπτοντα τρέπειν τὴν γνώμην, Heliodor. l. VIII. ' Non frustra prædicant mentes hominum nitere liquido die, coacta nube flaccescere, ' Symmach. l. I. *Ep.* 37. ubi alludit, ni fallor, ad hunc Homeri locum.* Thus Demosthenes says in *Olynth.* 3. p. 124. Ed. Mounteney, πρὸς γὰρ τὸ τελευταῖον ἐκβάν, ἕκαστον τῶν προὑπαρξάντων, ὡς τὰ πολλὰ, κρίνεται, where

Wolfius cites Cicero, 'Id consilium ita nobis probabatur, ut de eo homines ex eventu judicatu-
 remus,' and Mounteney adds: "Sic etiam *Ep. ad Att.* l. ix. Balbus ad Ciceron. *Nedum hominum humilium, ut nos sumus, sed etiam amplissimorum viro-
 rum consilia ex eventu, non ex voluntate, e plerisque probari solent*: atqui sapientem, ut ait Cic. eod. lib. *Ep.* v. *Semper causæ eventorum magis movent quam ipsa eventa*:" upon the same principle Demos-
 thenes says in p. 128. πολλάκις ὑμεῖς οὐ τοὺς αἰτίους, ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας, ἐν ὀργῇ ποιῆσθε, ἂν τι μὴ κατὰ γνώμην ἐκβῇ, and in p. 140. ὥς ὅποι' ἄττ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε. The Professor rightly says: "πρὸς τὰς τύχας bene vertit Musgr. *pro rerum exitu*, conferens *Helen.* 329. πρὸς τὰς τύχας τὸ χάρμα, τοὺς γόους τ' ἔχε," The preposition occurs in the same sense in the *Hipp.* v. 870.

ἡμοὶ μὲν οὖν

ἀβίωτος βίου

τύχα πρὸς τὸ κρανθὲν εἶη τυχεῖν,

where the Professor says, *respectu habito ad*, and it is so used in the first quotation from Demosthenes above, as well as in the passage of Thucydides.

v. 759. πλεκτὰς πεισμάτων ἀρ-Χὰς.

The Professor here says : “ Μοχ πλεκτὰς πεισμάτων ἀρχὰς interpretatur Markland. *tortas funium extremitates*, probante Valckenaerio ad Herod. iv. 60. p. 368, 46. ubi σπάσας τὴν ἀρχὴν τοῦ στρόφου.” The note of Markland is—“ *Tortas funium extremitates*, non contorta initia: sic ὀθονὴ τέσσαρσιν ἀρχαῖς. *Act. x. 11. Philo Vit. Mos. p. 434. Ed. Turneb. δοκίδος—ἥς τὰς ἀρχὰς, &c. : Plutarch. Vit. Cic. ad fin. τὰς τῶν μηρυμάτων ἀρχὰς, filorum extremitates.*” So the word is used in the *Septuagint Exod. 28, 23. ἐπ’ ἀμφοτέρας τὰς ἀρχὰς.* In the Commentary of Isaac Casaubon upon the *Πολιορκητικὸν Ὑπόμνημα* of Æneas (which is replete with antiquarian knowledge, and critical learning) we have the following note : “ Appellat auctor ἀρχὰς *extrema, πέρατα*, et quod Gallicus idiotismus dicit *les bouts*, sic ἀρχὰς λίνου, et ἀρχὰς σπάρτου sæpius leges in hoc libello : vetus criticus apud Suid. in διαξῆναι. τῶν ἐρίων οἱ μαλλοὶ ἔχουσι τὰς ἀρχὰς καὶ τὰς κορυφὰς πεπιλημένας : locus, quem Suid. explicat, est Aristoph. e *Lysistr. : sic apud Hippocrat. De Ὑποφύσσει, ἀρχαὶ ὀπίσμων*, de quibus verbis prolixè disputat Galen. in Comment. secundo.” Lambert Bos in his *Observationes Miscellanæ Franequeræ* 1707, p. 9. says :

“Herod. l. iv. c. 60. σπάσας τὴν ἀρχὴν τοῦ στρόφου: interpr. *amota in primis infula*: nescio sane unde habeat illa: an hoc significabit σπάσας τὴν ἀρχὴν τοῦ στρόφου?—est *caput loramenti*, ut phrasi Justini utar l. xxi. c. 7. i. e. *extremitas funis*, qua fune nempe constricti erant anteriores victimæ pedes.”

v. 882. — ἀπὸ γὰρ δλόμενος οἰχομαι.

The following similar examples are taken from Lambert Bos's *Observationes Miscellaneæ*, p. 243. from the posthumous *Animadversions* of Vitringa upon Vorstius's work on the *Hebraisms of the New Testament*: “Eur. *Hipp.* v. 878.—id. *Alcest.* v. 256. σπερχόμενος, ταχύνει, Id. *Rhes.* v. 144. σάλπιγγος αὐδὴν προσδοκῶν παραδίδκει, *Troad.* v. 395. οἴχεται θανάων, et *Bacch.* v. 779. στεῖχ' ἐπ' Ἡλέκτρας ἰὼν πύλας, Soph. *Aj.* v. 766. Αἶανθ' ὑπὸ σκηναῖσι μῆδ' ἀφέντ' ἐᾶν, ubi Schol. ἤγουν ἀπολύσαντα, ὅμοιον τῷ ἔφη λέγων, Aristoph. *Ran.* p. 211. ἤδη βαδίζαν εἴμι, Lucian. *Lapith.* p. 634. καὶ ἐπεξίεναι διηγουμένους πράγματα, Anton. lib. *Met.* c. 1. καὶ τὸ μὲν σῶμα κομίσαντες ἔφερον.: plura hujus farinæ exempla congerere possem, si opus esset.”

v. 1073. αἶ, αἶ' πρὸς ἥπαρ, δακρύων τ' ἐγγὺς τόδε.

“**C**ONJECIT Reiske ἔρπει πρὸς ἥπαρ, Valck. χωρεῖ, vel θίγγει, vel quod maluerit, δύνει πρὸς ἥπαρ: si quid novandum esset, legerem cum Brunck. αἶ, αἶ' χωρεῖ πρὸς ἥπαρ, δακρύων τ' ἐγγὺς τόδε, exclamationibus istis extra metrum positis: Soph. enim in *Aj.* 938. χωρεῖ πρὸς ἥπαρ, εἶδα, γενναία δύν: θίγγει autem vox nihili est; sed, ut verum fatear, nihil in hoc versu desidero; sententia enim, ob suppressum verbum abruptior, loquentis menti apprime convenit.” For my own part, I entertain no doubt about the purity of the text, and cannot think with the Professor that ‘the suppression of the verb before πρὸς ἥπαρ was intended to portray by its supposed abruptness, the situation of the speaker’s mind:’ the fact is, that the verb is implied from ἐγγὺς, on which doctrine I have largely expatiated in my Notes on Demosthenes, inserted in the *Class. Journ.* Nos. 3 and 5. There is a similar use of ἐγγύθεν in the *Seven at Thebes*, v. 981.

AN. ἀχέων τοίων τὰδ' ἐγγύθεν.

Ισμ. πέλας αἰδ' ἀδελφαὶ ἀδελφεῶν.

Thus we have in the *Agam.* v. 442.

πολλὰ γοῦν θιγγάνει πρὸς ἥπαρ,

and in v. 800.

δῆγμα δὲ λύπης

οὐδὲν ἔφ' ἥπαρ προσικνεῖται.

As to this sense of ἥπαρ, "Credutum est olim esse principium omnium venarum et sanguinis officina: hinc in eo posuerunt sedem animi et affectuum, quia pro eorum varietate sanguis movetur," Facciolati's *Lex. totius Latinitatis*.

v. 1196. ἔνθεν τις ἤχῳ, χθόνιος ὡς βροντὴ Διός.

"MUSGRAVIUS recte conf. *Æs. Prom.* 1029. βροντήμασι χθονίοις κυκάτω πάντα καὶ ταρασσέτω. *Eur. Electr.* 753. ὥστε νερτέρα βροντὴ Διός. *Aristoph. Av.* 1760. ὦ χθόνιαι βαρυαχέες ὀμβροφόροι θ' ἅμα βρονταί, Αἴς ὅδε νῦν χθόνα σείει." Mr. Blomf. observes upon the passage of the *Prom.* (*Glos.* p. 184.): "βρόντημα χθόνιον, *tonitru subterraneum*, quale in terræ motu auditur. *Sophoc. Œd. Col.* 1606. Ζεὺς ἐκτύπησε χθόνιος (sic legendum videtur: vulgo κτύπησε μὲν Ζεὺς) ubi Schol. οἶον μυκῆμα ἐγένετο καὶ ἐσείσθη ἡ γῆ." In these passages χθόνιος is used for ὑποχθόνιος, vel καταχθόνιος: "Herod. L. 6. c. cxxxiv.

de muliere quadam natione Paria, Miltiadem consilii inopem apud Parum alloquuta, postquam dixisset, nomen ei esse Τιμοῦν, addit, εἶναι δὲ ὑποζάχορον τῶν χθονίων θεῶν, quod Valla reddidit, quæ esset indigenarum Deorum administra: verterim ego potius, *Inferarum Dearum ædituam*; nam χθόνιος apud veteres idem sæpe notat quod ὑποχθόνιος, vel καταχθόνιος, ut Herod. L. 7. c. CLIII. ἱεροφάνται τῶν χθονίων θεῶν. Theocr. *Idyll.* B. v. 12. τᾷ χθονίᾳ θ' Ἑκάτῃ, *inferæ Hecatæ*: Apollon. L. 3. χθόνιοι κύνες, quod Horat. *Sat.* 1. 8. *infernæ canes*: Hesiod *Erg.* 461. εὐχέσθαι Διὶ χθονίῳ: vide ibi cl. Græv." Bos's *Observat. Misc.* p. 57.

v. 1201. ——— ἱερὸν εἶδομεν

. κύμ' οὐρανῷ στηρίζον.

"NOSTER *Cycl.* 264. ἱερὰ κύματα. Hesych. Eustath. ad *Il.* K. p. 789. 11.—702. 43. aliique grammatici exponunt ἱερὸν, μέγα, quam interpretationem huic loco plerumque donant VV. D.: in hoc quidem sensu Homeri ἱερὸς ἰχθὺς (*Il.* II. 407.) intelligunt Hesych. Suid. Etym. M. et omnes fere veteres

glossographi: dubito [rightly, I think] an recte conferatur Virgilianum, *Auri sacra fames.*" The following important quotation from Bos's *Observationes Miscell.* p. 99. where the word is opposed to μικρὸς, settles the point at once: "Artemidor. L. 2. c. xx. ὄρνιθες ἱεροί, πλουσίοις μᾶλλον ἢ πένησι σύμφοροι· οἱ δὲ μικροὶ καὶ παχεῖς, τοῖς πένησιν εἰσὶ συμφορώτατοι: Rigalt. hic pro ὄρνιθες ἱεροὶ legit ὄρνιθες ἀέριοι μεγάλοι, sed nihil meo judicio est mutandum, nec pro ἱεροὶ ponendum ἀέριοι, nec addendum μεγάλοι, nam ἱεροὶ idem notat quod μεγάλοι—Aristoph. *Lysistr.* 884. ἔχουσα ἱερὰν κυνῆν, grandem habens galeam: sic *epilepsia* ἱερὰ νόσος dicitur ob morbi magnitudinem, qui morbus alio nomine etiam μεγάλη νοῦσος et Ἡρακλεΐα a Græcis appellari solet: Aretæus c. iv. L. 1. de Caus. et Sig. Diu. Morbi, δοκέει γὰρ τοῖσι ἐς τὴν σελήνην ἀλιτροῖσι ἀφικνεῖσθαι ἢ νοῦσος· τοῦνεκεν ἱερὴν κικλήσκουσι τὴν πάθην· ἀτὰρ καὶ δι' ἄλλας προφασίας, ἢ μέγεθος τοῦ κακοῦ· ἱερὸν γὰρ τὸ μέγα—: notavit pariter Casaubon. ad Strabon. p. 115. ἱερὸν pro magno sumi, ut ἱερὸν ὄστουν, &c."

CRITICAL AND EXPLANATORY

Notes,

ON THE

PROMETHEUS DESMOTES

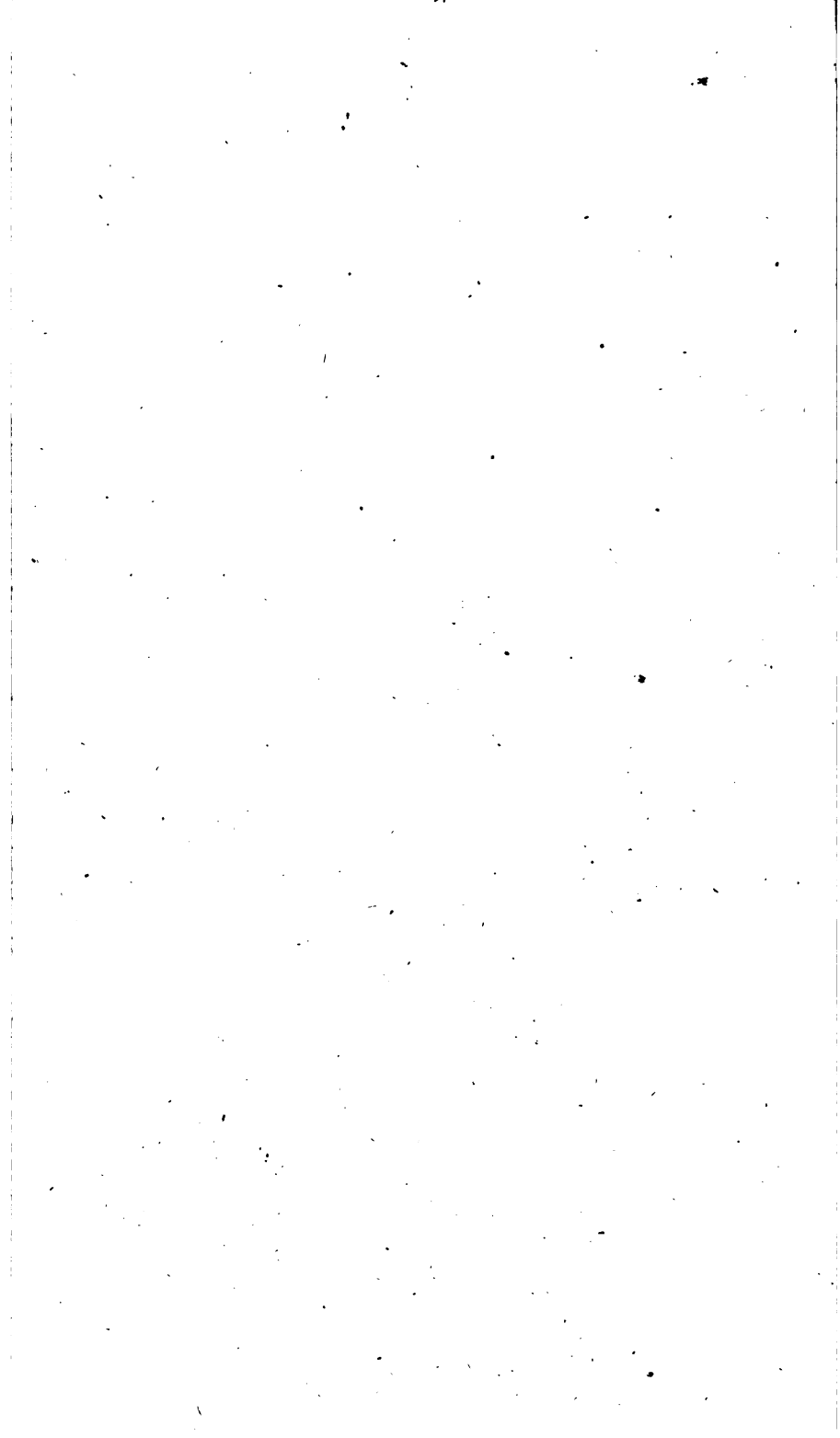
OF

ÆSCHYLUS;

WITH STRICTURES ON THE GLOSSARY AND THE NOTES

TO

MR. BLOMFIELD'S EDITION.



CRITICAL AND EXPLANATORY

Notes,

&c.

v. 32. οὐ κάμπτων γόνυ.

“*GENU flectens, requiescens*, metaphora ab iis sumpta, qui considentes genua flectunt.” *Gloss.* p. 93. Philostratus says in his *Life of Apollonius Tyan.* p. 54. Ed. of Olearius, Κάμηλοι δὲ ἐνίους ἤγον, αἷς χραῶνται Ἰνδοὶ ἐς τὰ δρομικά· πορεύονται δὲ χίλια στάδια τῆς ἡμέρας, γόνυ οὐδαμῶς κάμψασαι. Olearius here presents us with this note: “Quod faciendum iis, ubi procumbere atque quiescere voluerint; ut adeo nil aliud sibi velit quam spatium istud sine requie uno cursu eos conficere: observandum autem in genere phrasin γόνυ κάμψαι pro *requiescere* usurp-ari: sic Æsch. *Prom. V.* conjungit ista, v. 32. ὀρθοστάδην αὔπνος, οὐ κάμπτων γόνυ: adde ibid. v. 395. sic et Apoll. Rhod. utitur *Argon.* i. v. 1174. Philostr. *Vitis Soph.* l. ii. in *Herodē ἑνταυθα γόνυ κάμψωμεν*, alterque Philostr. in *Imagin.* l. ii. in

Antæo de Hercule, οὐδὲ γόνυ κάμψας ἀποδύεται πρὸς τὸν Ἀνταῖον:” Again in p. 357. “ἐμοὶ δὲ ἀναπαύλης δεῖ, γόνυ οὐπω κάμψαντι ἐκ τοῦ ἄθλου, simili sensu phrasis occurrit de camelis passim apud nostrum, et alios scriptores optimos:” Again in p. 571. “γόνυ κάμψωμεν, i. e. *requiescemus*: phrasis, uti videtur, Græcis recepta maxime, Asiam, et partes Orientis inhabitantibus, a *camelis* aliisque id genus animantibus, genu inflexo ad quietem procumbentibus post iter, desumta: eadem in *Vit. Apollon.* quoque passim occurrit.” This note satisfactorily develops the origin of the phrase: thus Major Rooke says in his *Travels to the Coast of Arabia Felix*, p. 78. “*The camels, eased of their burthens, placed themselves in circles round their food, couchant with their legs under them.*” Æschylus uses the word in its proper sense, in v. 403.

τετρασκελὲς οἰκνός· ἄσμενος δὲ τ' ἄν
σταθμοῖς ἐν οἰκείοισι κάμψαιεν γόνυ.

v. 46. τί νιν στυγεῖς; πόνων γὰρ, ὡς ἀπλῶ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

“ἀπλῶ λόγῳ, *ut vera dicam*, Anglice, *In good truth*,” *Gloss.* p. 94. Again in v. 631.

οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,

“ἀπλῶ λόγῳ, *simplici narratione*: cf. supra 46.”
Gloss. p. 140. Again in v. 1011.

ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,

where Mr. Blomfield again refers us to v. 46.

There can be no doubt about the meaning of ἀπλῶ λόγῳ in the second quotation, because it is opposed to αἰνίγματα ἐμπλέκων. The Schol. A. says upon the first passage, αἷς ἀπλῶς διὰ λόγου ἐστὶν εἰπεῖν, and the Schol. B. says ὡς ἀπλῶ· ἐν ὀλίγῳ: Stanley translates the words in the third passage by *uno verbo*, and says, p. 254. “ἀπλῶ λόγῳ, Hesych. ἀπλῶς· συντομῶς, καθάπαξ: non videtur assecutus mentem poetæ interpre, cum reddiderit, *omnes simpliciter odi deos*.” so I also understand the phrase in the first, and the third passages: thus Constantine, “αἷς ἀπλῶ λόγῳ, *ut paucis absolvam, ut uno verbo dicam*.” thus, if I remember rightly, Aristoph. *Acharn.* v. 1152. αἷς μὲν ἀπλῶ λόγῳ, κακῶς ἐξολέσειεν ὁ Ζεὺς: thus Dem. in *Philip.* i. p. 10. Ed. Mounteney, says, συνελόντι δ' [ἀπλῶς] εἰπεῖν, which occurs without ἀπλῶς, (probably a gloss) in Longinus, p. 196. Toup's 3d ed. and in Hermann's Viger p. 205. for which Pericles says in *Fun. Orat.* p. 11. Ed. Bentham, ξύντελῶν τε λέγω, as we have in Eur. *Hecuba*, v. 1162. ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω.

Zeunius on Viger has collected similar instances, p. 205. “ὡς ἔπος εἰπεῖν, h. e. *ut summam dicam*, apud Platon. *Phæd.* c. 25, 29, 58. *Apol.* 1, 7, 8. *Symp.* 6. 12. item ὡς ἐν κεφαλαίῳ εἰπεῖν, *ut summam dicam* Plat. *Symp.* c. 12. [which also occurs in Aristot. *Eth.* bk. II. c. 9]; nam pro hac forma Plato *Phæd.* c. 45. dicit ἐν λόγῳ [thus too Arist. *Eth.* bk. II. c. 1. καὶ, ἐν δὲ λόγῳ, and Epictetus, c. 1. Ed. Heyne, καὶ ἐν λόγῳ]: — item ὡς τύπῳ λαβεῖν Theophr. *Char.* I. et de *Plant.* I. h. e. *ut rem summam comprehendam*; nam Plato de *Rep.* III. p. 443. ait, ὡς ἐν τύπῳ, μὴ δὲ ἀκριβείας, εἰρῆσθαι: item ὡς λόγῳ (sc. ἐν, aut ὀλίγῳ) εἰπεῖν, Herod. I. II. p. 48. lin. 25. et p. 53. lin. 10.—I. II. p. 12. lin. 12. οὐ πολλῷ λόγῳ εἰπεῖν, h. e. *ut breviter dicam*: item λόγῳ εἰπεῖν, eodem sensu, ibid. p. 49. lin. 32.” The adverb ἀπλῶς is used in the sense of ἀπλῶ λόγῳ in J. Chrysostom *Hom. in Psalmum* I. (cited by Junius de *Pictura Veterum*, Rotterdam, 1694. p. 2.) καὶ ποταμούς ρέοντας, καὶ πεδία ποικίλα, καὶ ἀπλῶς ἅπαντα τὰ ὁρώμενα διὰ τέχνης μιμούμενοι, for which Dionys. of Halicarnassus in his *Lysias* (cited by Junius p. 38.) uses συλλήβδην, καὶ ἐπὶ παντός δὲ συλλήβδην ἔργου τὲ καὶ πράγματος: thus we have in the *Prom.* γ. 514.

βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε.

Suicer in his *Thesaurus Ecclesiasticus*, Amstelodami 1682., quotes under διακωδανίζω “Chrysostom *Hom. xi. in Joh.* p. 597. καὶ πάντα ἀπλῶς διακωδανίσαντες, *et, ut paucis dicam, omnibus diligenter examinatis.*”

v. 66. Ηφ. αἱ.αἱ, Προμηθεῦ, σῶν ὑπερστένω πόνων.

Κρ. σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὕπερ

στένεις ; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε.

ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε, that is—‘Take care that you will not have one day to commiserate your own case:’ thus Araros, in his *Hymenæus*, in Suidas, under ἀναθεῖναι, as corrected by Kuster, and by Toup (Vol. i. p. 44. Ed. 1790.) says :

ὅπως τε τὴν γύμφην, ἐπειδὰν καῖρος ᾖ,

μετέωρον ἐπὶ τὸ ζεύγος ἀναθήσεις φέρων.

Toup there presents us with the following note :
“Rectum autem illud, et ἀττικώτατον, ὅπως—ἀναθήσεις φέρων, *vide, cura ut imponas*: Aristoph. in *Pluto*, v. 326.

ὅπως δέ μοι καὶ τᾶλλα συμπαραστάται

ἔσσεσθε——

date vero operam, ut in cæteris etiam præsto adsitia mihi: idem in Pac. v. 1017.

λαβὲ τὴν μάχαιραν εἰθ' ὅπως μαγειρικῶς

σφαξῇς τὸν ὄν——

Vide ut dextre porcum jugules: hinc corrigendus Comicus Nub. v. 1179. νῦν οὖν ὅπως σώσεις μ', ἐπεὶ καὶ πώλεσας, nunc ergo vide ut me, quem perdideras, serves: item Lysias, Orat. pro cæde Eratosth. p. 13. ὅπως τοίνυν ταῦτα μηδεὶς ἀνθρώπων πέυσεται, cave hanc rem quisquam a te resciscat: vulgo legitur apud hunc, πέύσεται, apud illum σώσης, contra morem atque consuetudinem Atticorum.” Thus Socrates says in Plato’s Menexenus, ἀλλ’ ὅπως μοι μὴ κατερεῖς: Mr. Bentham says in p. 168. “ἀλλ’ [viz. ὅρα, βλέπε, or σκόπει] ὅπως.” Again Socrates says at the beginning ἀλλ’ ὅπως μὴ μοι χαλεπανεῖ ἡ διδάσκαλος: Mr. B. here says in p. 141. “ἀλλ’ ὅπως viz. δέδοικα, or σκόπει, βλέπε, &c.” Thus Sophocles in Electra v. 1296. (quoted by Schaefer in Bos, p. 643.):

οὕτως δ', ὅπως μήτηρ σε μὴ ἰγινώσεται

“ubi ad οὕτως δ' Glossa: σκόπει, ποίει:” thus Aristophanes in Nub. v. 256 (quoted by Leisner in Bos, p. 643.):

ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε,

(videte) *ne sacrificetis me tanquam Athamanta alte-*

rum. Bos says in p. 651. "Aristoph. in *Pace*, v. 75. p. 629 :

ω Πηγάσιόν μοι, φησί, γενναῖον πτερόν,
ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβάν,

Fac ut sumto me voles recta ad Jovis aulas. ——— :
idem in *Nub.* p. 172. ὅπως καὶ τοῦτο μὴ διδάξης μηδένα:
[here I would read, as in the other passages of Aristoph. above, διδάξεις, yet Lucian says in *Timo* (cited in Bos, p. 651.), ὑπόσθηθι, καὶ—ὅπως οἱ κόλακες ἐκεῖνοι διαῤῥαγῶσιν ὑπὸ φθόνου : but the future seems to be more Attic than the subjunctive] :——recte igitur Scholiastes ejus ad *Plutum*, v. 469. ἰστέον ὅτι ἡ Ἀττικὴ ἑλλειψις ἐν ἀρχῇ γίνεται, ὡς τὸ, ὅπως μὴ ποιήσης [ποιήσεις] τὸδε, νοουμένου ἕξωθεν τοῦ σκόπει." Aristoph. in *Equites*, v. 685. (cited in Bos, p. 661.) has supplied the ellipse, and has used the future tense with the verb after ὅπως,

ἀλλ' ὅπως ἀγωνιεῖ φρόντιζε τὰ πῖλοιπα ἄριστα.

Thus Xenophon also supplies the ellipse in his *Anabasis*, bk. III. c. 1. sect. 13. ἀλλ' ὅπως το μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον : so Zeunius rightly reads, though one MS. has γενησοίμεθα, and another MS. has γενησιώμεθα. But upon this subject of the ellipse before ὅπως, consult Schaefer's Bos under βλέπειν, ὁρᾶν, σκοπεῖν, φροντίζειν.

v. 94. διακναϊόμενος τὸν μυριετῇ

χρόνον ἀλλεύσω.

“μυρία nil nisi πολλά significat, metaphora e fluidis desumpta, a μύρω, *fluo*: cf. Valcken. ad *Phæn.* 1480. D. Heinsium in *Lect. Theocrit.* p. 347. *Etymol. M.* p. 595, 5.” *Gloss.* p. 108. For my own part, I would go beyond the Greek language to seek for its etymology, rather than adopt such an improbable derivation of the word, of which the primary meaning is 10,000; and it is a remarkable fact, that the word *murz*, in Welsh, which was either derived from some language more ancient than the Greek, and the Welsh, or else itself the parent of the Greek term, signifies 10,000.

v. 99. πῇ ποτε μόχθων

χρῇ τέρματὰ τῶνδ' ἐπιτεῖλαι;

“ἐπιτέλλω, *appareo*, significatu rariore: ἐπιτείλας, ἀνατείλας Suid. quorum posterior in hoc sensu frequens est: ἐπιτέλλειν plerumque est *injungere*,” *Gloss.* p. 109. Both ἐπιτέλλειν, and ἀνατέλλειν, are

properly applied to the Sun, the Moon, and the Stars : I would define them thus : ἀνατέλλειν is *to arise*, but ἐπιτέλλειν expresses more than the other ; for it means not only *to arise*, but *to arise upon*, or *to shine upon*, as, *the earth*, by the force of the preposition ἐπὶ : thus Homer says in *Il. θ. v. 1.*

ἥως μὲν κροκόπεπλος ἐκιδνατο ΠΑΣΑΝ 'ΕΠ' 'ΑΙΑΝ :

Plutarch, περὶ πρώτου ψύχρου, uses ἐπιλάμπειν, ἥλιος δ' ΕΠΕΛΑΜΠΕ, and St. Luke says in c. xxiii. 54. σάββατον ἐπέφωσκε : “ proprie ἐπιφώσκειν, sive ἐπιφάύσκειν, et ἐπιφαίνειν de sideribus dicuntur, præsertim sole et luna,” Casaubon's *Exercitationes ad Baronium*, p. 472. ed. fol. : we have in *Acts*, c. xxvii. 20. μήτε δὲ ἡλίου, μήτε ἀστρων ἐπιφαινόντων. What confirms the observation which I have made, is that Herodotus, if I am not mistaken, uses both the prepositions, ἀνὰ and ἐπὶ, together, ἡλίου ἐπανατέλλοντος, and Stanley (Vol. i. p. 209. ed. of Dr. Butler) cites from Euripides in Clem. Alex. δι' ἀστρων ἐπαντολάς. The following note of Salmasius in his *Plinianæ Exercitationes in C. J. Solini Polyhistor.* p. 749. ed. Paris, gives to us the original distinction between ἐπιτέλλειν, and ἀνατέλλειν : “ Quæ post κρύψιν ἡλιακὴν apparere incipiunt vel mane, vel vespere, ἐπιτέλλειν Græci appellant : Moschophulus, ἀνατολὴ ἐπὶ ἡλίου· ἐπιτολὴ δὲ ἡ φανέρωσις τῶν ἀστρων μετὰ τὴν κρύψιν τὴν ἡλιακην.

v. 94. διακναιόμενος τὸν μυριετῇ

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v. 94. διακναιόμενος τὸν μυριετῇ
χρόνον ἀθλεύσω.

“μυρία nil nisi πολλὰ significat, metaphora e fluidis desumpta, a μύρω, *fluo*: cf. Valcken. ad *Phæn.* 1480. D. Heinsium in *Lect. Theocrit.* p. 347. *Etymol. M.* p. 595, 5.” *Gloss.* p. 108. For my own part, I would go beyond the Greek language to seek for its etymology, rather than adopt such an improbable derivation of the word, of which the primary meaning is 10,000; and it is a remarkable fact, that the word *murz*, in Welsh, which was either derived from some language more ancient than the Greek, and the Welsh, or else itself the parent of the Greek term, signifies 10,000.

v. 99. πῇ ποτε μόχθων

χρῆ τέρματ' αὐτῶν ἐπιτεῖλαι;

“ἐπιτέλλω, *appareo*, significatu rariore: ἐπιτείλας, ἀνατείλας Suid. quorum posterior in hoc sensu frequens est: ἐπιτέλλειν plerumque est *injungere*,” *Gloss.* p. 109. Both ἐπιτέλλειν, and ἀνατέλλειν, are

properly applied to the Sun, the Moon, and the Stars: I would define them thus: ἀνατέλλειν is to arise; but ἐπιτέλλειν expresses more than the other; for it means not only to arise, but to arise upon, or to shine upon, as, the earth, by the force of the preposition ἐπὶ: thus Homer says in *Il. θ. v. 1.*

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Hesych. ἐπιτολή, ἡ ἀνατολή τοῦ ἄστρου, ἡ φανέρωσις; veteres tamen, ut jam dixi, hoc discrimen negligunt, et Theophrast. ἀνατολὰς τῶν ἄστρον vocat, quas alii ἐπιτολὰς:—idem ἀνατέλλειν φανερώς, ἑῶν ἐπιτέλλειν ἐκφανῇ γίνεσθαι et similia: Callippo Id. Septembr. Arcturus ἀνατέλλειν φανερός. Eudoxo biduo 'post, Arcturus ἑῶς ἐπιτέλλει, &c." It must, however, be observed, that the distinction is sometimes made: thus Agatharcides says in his first book on the *Red Sea* in the *Bibliotheca* of Photius—οἱ δὲ [τῶν ἀστέρων] οὐδὲ κατὰ τοὺς ὑφεστῶτας καιροὺς, τὰς δύοσις ποιούμενοι καὶ ΤΑΣ' ΕΠΙΤΟΛΑΣ, Diodorus of Sicily (cited by Stanley, Vol. i. p. 229.) says of Isis—ἐγὼ εἰμι ἡ ἐν τῷ ἄστρῳ τῷ κυνὶ ΕΠΙΤΕΛΛΟΥΣΑ, the Scholiast on Oppian *Hal.* III. 48. (cited in Toup's *Emendationes in Hesych.* Vol. IV. p. 23. ed. 1790.) Σείριος οὐ μόνον ὁ ἥλιος, ἀλλὰ καὶ ὁ ἀστὴρ τοῦ κυνὸς, οὗ ΕΠΙΤΕΛΛΟΝΤΟΣ καυσοῦται ὁ ἀήρ, Hesiod (cited in Constantine's *Lexicon*) says of Arcturus—πρῶτον παμφαίνων ἐπιτέλλεται, and Schweighæuser observes in his *Lexicon Polybianum*—"ἐπιτέλλειν *oriri, de sideribus*, 9, 15, 9." In the following passage cited by Suidas under the word, ἐπιτέλλειν is applied to the Sun, ἐπιτείλας ἀνατείλας νενικηκότας αὐτοὺς, ὁ ἥλιος ΕΠΙΤΕΙΛΑΣ ἔδη, and so it is in Agatharcides (quoted by Photius in his *Bibliotheca*), τὸν ἥλιον [ἐκείσε] φασιν ΕΠΙΤΕΛΛΟΝΤΑ, οὐχ ὡς

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 νείμαιμ', ἢ σοί.

“Non est, cui potiores partes impartirem, cui *plus deferam*, quam tibi,” Stanley. “*Nemo est cui maiorem benevolentiae partem adsignare vellem quam tibi*, μερίδα δάσσαιμι, Schol. B. λείπει φιλίας, Schol. A. Soph. *Trach.* 1240. ἀνὴρ ὅδ', ὡς ἔοικεν, οὐ νέμει γ' ἐμοὶ Φθίνοντι μοῖραν, ubi Brunck. post tres MSS. edidit νέμειν: si quis exempla quærat formulæ μέρος, vel μοῖραν νέμειν, adeat Eur. *Hec.* 856. *Suppl.* 241: Markland. ad *Suppl.* 380. Eur. ap. Stob. *Floril.* 11.

p. 17. et ap. Plut. *Moral.* pp. 912. 1119. cf. Homer. *Il.* 1. 314.: non valde diversum est illud Ovid. *Ep.* XXI. 8. *Illa tamen justa plus tibi parte, favet.*" In my notes on the *Prometheus* in the 7th No. of the CLASSICAL JOURNAL, p. 211. I have said that *φιλίας*, which the Scholiast A. says is understood after *μοῖραν*, is implied from the 296th line, to which the *οὕτως* refers; but I now see, what seems also to have escaped the observation of Mr. Blomfield, that *νέμειν μείζονα μοῖραν* is a proverbial expression, which has no reference whatever to *φιλίας* either expressed, or implied, but which is admirably explained by Valckenaer in his *Diatrise*, p. 77. "Eleganter autem in qua re cupide quis elaborat, cuique adeo *maximam tribuit diei partem*, Euripidi dicitur *νέμων τὸ πλεῖστον ἡμέρας τούτῳ μέρος*: errantem in his G. Buddæum *Comment. L. G.* p. 731. recte corrigit H. Steph. *Thes. L. G. T.* 2. p. 1017. G. sed utrumque latuit Eurip. locus, quo spectabat philosophus: hinc commode explicari possunt locutiones, *πολὺ, πλεόν, πλεῖστον, τινὶ νέμειν, multum, plus, plurimum, alicui tribuere*, et *ἔλασσον*, vel *οὐδὲν τινὶ νέμειν*: sic bis terve (semel plene p. 169, 36) loquutus, Thucyd. scripserat VI. c. 88. p. 433, 17. *ἵνα μὴδὲ τοῖς Ἀθηναίοις ἔλασσον δοκῶσι νεῖμαι*, pro *δοκῶσιν εἶναι*, de quo dubitare non debuit Duker.: similiter loquutum Eurip. ostendit J. Markl. in Eurip. *Suppl.* v. 380." The

note of Markland is this: "Quando quis propendet ad aliquid, vel contra, eleganter dicitur πλέον, vel ἥσσον νέμειν, seu διδόναι, isti rei: sic τὸ πλεῖστον διδούς τῷ πλούτῳ, v. 407. intellige μέρος, quod exprimitur, v. 241. νέμοντες τῷ φθόνῳ πλεῖον μέρος, ubi mire Brodæus, vir tantus, explicat *divitum bona invicem partientes, pro tribuentes plus* (i. e. æquo) *invidiæ*: vide *Helen.* 923. *Hecub.* 867. γνώσομαι εἴ τι νέμεις ἀγαθοῖς πλέον, in *Epigr.* Theocr. πλεῖστον διδόντες μέρος τῷ, &c. Philo περὶ ἀρετ. p. 556. Auctor *Orat. in Phænipp.* inter Demosthenicas p. m. 218. Heath. dicit ἥσσον νέμειν significare *deprimere, inhibere, pœnam infligere.*" p. 114. Vol. I. Ed. Gaisford.

v. 325. ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε.

"Ἀρχαῖος, *exoletus, antiquatus*, Attico sensu, Anglice *old-fashioned*: ἀρχαῖα· μᾶρα, διότι οἱ ἀρχαῖοι τοιοῦτοι ἦσαν, ait Scholiast., duriuscule de proavis locutus: Aristoph. *Plut.* 323. χαίρειν μὲν ὑμᾶς ἐστίν, ὧ' ἄνδρες δημόται Ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρόν." *Gloss.* p. 132. The author of the review of this play in the *Brit. Crit. Aug.* 1811, more rightly interprets

ἀρχαῖα by *foolish*, and he might have added the following passage from Lambert Bos's *Obs. Misc. ad Loca quædam cum N. Fæderis, tum exterorum Script. Gr.*, Franckfort, 1707, p. 20. "Lucian. in *Nigrino*, p. 22. ὥστε καὶ τὰς Σειρήνας ἐκείνας εἴ τινες ἄρα ἐγένοντο, καὶ τὰς ἀηδόνας, καὶ τὸν Ὀμήρου λωτὸν ἀρχαῖον ἀποδεῖξαι——: sensus verborum est, *Ut antiqua, stulta et deliramenta viderentur ista alia, præ dulcibus hujus verbis*: sic recte cepit locum hunc Schol. qui ἀρχαῖον interpretatur ἀνόητον: Græci passim ἀρχαῖον et κρόνιον pro *stulto* et *deliro* sumunt: Comic. in *Nub.* p. 176. σὺ δὲ γ' ἀρχαῖος, *Sed tu stolidus*; in ead. fab. p. 199. ὁ δ' εὐθὺς αἰς ἀρχαῖον εἰν' ἔφασκε τὸ κιθαρίζειν, Ἄδειν τε πίνονθ', *At hic continuo subjecit, stultum esse pulsare citharam, et cantare inter bibendum*: sic Lat. *antiqua*: *Negligimus ista*, inquit *Phil.* 1. Cic. *et nimis antiqua et stulta ducimus*: et quemadmodum hic Lucian. ἀρχαῖον ἀποδεῖξαι, ita Aristoph. κρόνους ἀποδεῖξαι in *Vesp.* p. 531. Καὶ τοὺς τραγωδοὺς φησιν ἀποδεῖξειν κρόνους τὸν νοῦν, *et tragædos mente stolidos esse probaturum se dicit*." Thus Gesner in his *Lat. Thes.* cites Cic. *pro Rosc. Amer.* 26. *Homines antiqui, qui ex sua natura cæteros fingerent*, and adds, "Ubi simul aliquam stultitiæ et ninivæ simplicitatis accusationem continet, ut ἀρχαῖος."

v. 375.

ἐνθεν ἐκραγῆσονται ποτε

ποταμοὶ πυγός.

Mr. Blomf. might have here cited the observation of Valckenaer in his *Hipp.* p. 309. "*Quaecunque magna cum vi eruperunt, sive quæ vehementi cum impetu in obstantia quævis feruntur illisa, ῥαγῆναι dicuntur, sive ἐρρώγῆναι, ἐκραγῆναι, καταρῥαγῆναι, κατερρώγῆναι*—Eur. *Alc.* v. 1068. Soph. *Trach.* v. 865. *Phil.* v. 821. Herod. vii. p. 653, 98. Thucyd. i. p. 43. Aristoph. *Eq.* v. 641. Æsch. *Pers.* v. 433. Soph. *Æd. Tyr.* v. 1289."

v. 414. προπᾶσα δ' ἤδη στονόεν λέλακε χώρα.

"λέλακε, sonuit, a λήκω, verbo inusitato." *Gloss.* p. 142. "p. 6. [of Aristoph. in *Plut.*]

τί δ' ἤθ' ὁ Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;

significat proprie λακεῖν, *crepare, sonitum edere*, ut apud Hom. λάκε δ' ὅστέα, sed Tragici hoc verbum adhibent pro *loqui*, et quidem de Apolline oracula sonora voce edente, ut Eur. *Orest.* v. 162.

ἄ, ἄ, ἄδικος ἄδικα τότ' ἄρ' ἔλακεν,
 ἔλακεν, ἀπόφρονον ὅτ' ἐπὶ τρίποδι
 Θέμιδος ἄρ' ἐδίκασε
 φόνον ὃ Λοξίας ἐμᾶς ματέρος,

ubi Schol. εἶπε: idem iterum v. 330.

ἂν ὁ Φοῖβος ἔλακεν, ἔλακεν:

Hesych. ἔλακεν, non male exposuit ἐφθέγγατο: tragicum hoc verbum adhibet hic comicus, ut leviter interim perstringat Euripidem, id, quod passim in fabulis suis facere solet: fallitur igitur vehementer interpres, qui in notis ad hunc loc. a λαγχάνειν, sortiri, deducit hoc verbum." Bos (in the work cited before) p. 44. The Schol. B. says upon the passage of Æsch. θρηνητικὸν ἤχησε χώρα, and Stanley says—Hesych. λέλακε· λέληκε; βοᾷ, φθέγγεται. Dr. Butler has the following note: "Est vox tragica et Euripidi familiaris, *Orest.* v. 162. v. 330, *Alc.* 346. *Ion.* v. 177. vide Kust. in Arist. *Plut.* v. 39. et *Av.* v. 409. Morell: σπονόεν λέλακε, *suspirio et gemitu insonuit*, ut Virg. *Æn.* iv. 667.

Lamentis gemituque et famineo ululatu
Tecta fremunt,

„Schutz,”

v. 687. ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις.

ἀπόλυτον πλανᾶσθαι Schol. A. ἄφετον· ἐλεύθερον
Schol. B. ἄφεστος [ἄφετος]· ἀφειμένος, Hesych.
Dr. Butler presents us with the following admirable
note: "Hesych. ἄφετοι· οἱ ἱεροβόαι, καὶ ἀπολελυ-
μένοι: legendum ἱεροὶ βόες ex emendatione Kusteri,
quem suadeo videas apud doctiss. Alberti in h. v.:
nimirum, ut ait ille, veteres animalia, quæ deo alicui
consecrassent, e custodia sua dimittebant, et libere
per campos sylvasque errare sinebant: hinc peculi-
aris huic loco elegantia; Io enim, quasi Jovi dedicata,
a patre dimittitur: nec abludit apud eundem Hesych.
Ἀὐτὸς βοῦς· ὁ τῷ Δίῳ ἄνετος βοῦς, ὁ ἱερός, ἔστιν δὲ ὀρτὴ
Μιλησίων: crediderim equidem poetam ex idearum
consociatione quam vocant, Ioi in vaccam mutatæ
hoc epitheton tribuisse, at quam eleganter!" But
there does not appear to me to be any occasion to
recur to the doctrine of the association of ideas to
account for the epithet in this place. Ἄφετον ἀλᾶσ-
θαι,¹ is *to wander at large*, and here it means *as a*
consecrated animal; for it is evident from the 694th

¹ It is properly spoken of a *beast let loose*, and let it be recol-
lected that Io is here supposed to be changed into a heifer: thus
Longinus says in his 44th c. ἐπεὶ τοι γε ἀφειθεῖσθαι τὸ σύνολον,
'ΩΣ ἘΞ ΕΙΡΚΤΗΣ ἌΦΕΤΟΙ, κατὰ τῶν πλησίων αἱ πλεονεξίαι καὶ

v. that the form of Io began to change, as soon as the command of Jupiter had reached the ears of Inachus,

εὐθὺς δὲ μορφῇ καὶ φρένες διάστροφοι

ἦσαν, κεράστις δ', ὡς ὁράτε,

ἐπικλύσειαν τοῖς κακοῖς τὴν οἰκουμένην: Toup adds in the note: "Imitatus est noster Plut. suum *de Audit.* p. 37. τὰς ἐπιθυμίας "ΩΣΠΕΡ 'ΕΚ ΔΕΣΜΩΝ λυθείσας: huc facit Isocrat. *Orat. ad Philipp.* προσήκει δὲ τοῖς μὲν ἄλλοις τοῖς ἀφ' Ἡρακλέους πεφυκόσι, καὶ τοῖς ἐν πολιτείᾳ καὶ νόμοις ἐνδεδεμένοις ἐκείνην τὴν πόλιν στέργειν, ἐν ᾗ τυγχάνουσι κατοικοῦντες, σέ δὲ "ΩΣΠΕΡ 'ΑΦΕΤΟΝ γεγενημένον πᾶσαν τὴν Ἑλλάδα πατρίδα νομίζειν, quæ tangit philosophus *Rhetor.* III. c. 11. cf. etiam vv. doctos ad Max. Tyr. 29. 2." (Smith thus translates the passage of Longinus—"Since such headstrong passions, when set at liberty, would rage, *like madmen, who have burst their prisons:*" I have never met with any account of a *classical Bedlam*: it was a natural mistake for the Doctor to make, as we, who live in England, hear more frequently of the *ravages of madmen*, than of the devastations of *wild beasts*, which have burst from their place of confinement): thus Callimachus says of Delos, once a *floating island*, in the 35th v. of the *Hymn*,

σέ δ' οὐκ ἔθλιψεν ἀνάγκη,

ἀλλ' 'ΑΦΕΤΟΣ πελάγεσσιν ἐπεπλέες.

Upon the passage of Longinus, we have these notes: "Aristot. *Rhet.* III. c. 11. ubi de *imaginibus* agit, οἷον ἦν 'Ανδροτίων εἰς Ἀδριέα, ὅτι ὁμοίος τοῖς ἐκ τῶν δεσμῶν [adde ἀφέτοις] κυνιδίσι· ἐκεῖνά τε γὰρ προσκίπτοντα δάκνει [lego δακνεῖν] καὶ Ἰδριέα, λυθέντα ἐκ τῶν δεσμῶν, εἶναι χαλεπὸν," Faber: "Huc refer quæ l. 4. Cornificii ad Herennium c. 39. leguntur, *Quod si istum, judices, vestris sententiis liberaveritis, statim sicut e cavea leo emissus, aut aliqua teterrima bellua soluta ex catenis, voltabit, ac vaga-*

and on this circumstance is founded the propriety of the command; for it would have been an act of impiety in Inachus to confine a consecrated animal, which was permitted to wander at large: "Præterea animalia sacrificiis destinata alia etiam fuerunt sacra Diis, non mactata, sed in eorum honorem dimissa et libertati perpetuæ addicta, quæ Græci *ἄνετα* vocant: ita Cæsar equos consecravit, et sine custode dimisit

*bitur in foro, acuens dentes inultus in cujusque fortunas, in omnes amicos atque inimicos, notos atque ignotos incursans: ita enim illum locum lego, ac distingo, ut et fragmentum illud, σὲ δ' ὥσπερ ἄφετον, quod apud Arist. extat l. III. Rhet. c. 11.: sic fere Thoas Ætolor. legatus ad Antiochum, 'Fremere Philippum, et ægre pati, sub specie pacis leges servitutis sibi impositas: ille quidem, ut feræ bestię vinctæ, aut clausæ, et refringere claustra cupientis, regis iram verbis æquabat:' ut est apud Liv. l. XXXVI. c. 7. et subjicit Annibal, 'Cujus si talis animus est, solvamus nos ejus vincula, et claustra refringamus, ut erumpere diu coercita ira in hostes communes possit:' et l. 35. Alexander Acarnan, de eodem, *Scire ferarum modo, quæ claustris, aut vinculis teneantur, ingentes jam diu iras in pectore cum volvere*: porro legendum hic puto, ὡς οἱ ἐξ εἰρκτῆς ἄφετοι, vel potius, τὸ ἄφετοι delendum, sicut nec in allato a Fabro ex Aristotele loco comparet, neque addi debet; ingrata enim hic est repetitio illa ἀρεθεῖσαι et ἄφετοι: legam igitur, οἷον ἐξ εἰρκτῆς, κατὰ, &c." Tollius: "Cl. Markl. ad Max. Tyr. *Dissert.* 33. p. 711 tollit vocem ἄφετοι, velut ex glossemate natam; sed nihil ejiciendum, modo corrigatur, ἐπεῖτοιγε ἀνεθεῖσαι τὸ σύνολον, ὡς ἐξ εἰρκτῆς ἄφετοι. Phil. Jud. Tom. I. p. 279. καὶ τὰ τῆς ἀνάγκης ἀνεῖς δέσµα, ἄφετον εἶασε τὴν διάνοιαν," Rubnken.*

apud Sueton. in ejus vita, c. 81. [' Proximis diebus equorum greges, quos in trajiciendo Rubicone flumine consecrarat, ac vagos et sine custode dimiserat, comperit pertinacissime pabulo abstinere, ubertimque flere']: ex Athenæo, aliisque scriptoribus de his disserit, eaque cum hirco *Azazel*, qui ab *abeundo* et *emittendo* nomen adeptus est, confert Bochart. *Hieroz. Part. I. l. II. c. 54.*," Christianus Brunings in his *Compendium Antiquitatum Græcarum e Profanis Sacrarum*, p. 287. 2d. ed. Bernegger. says upon the passage of Suetonius: " Rubiconem amnem trajecturus Cæsar, equos superiore loco constituit, ad excipiendum impetum aquarum, ut ita pedites fractis undarum viribus infra tuto transirent: qua de re Lucan. l. I. v. 220.

Primus in obliquum sonipes opponitur amnem,

Excepturus aquas, molli tunc cætera rumpit

Turba vado faciles jam fracti fluminis undas:

hos igitur equos, ut suæ fortunæ ac felicitatis auctores, h. l. dicitur *consecrasse*:" Casaubon presents us with the following note, which it would be *sacrilege* to abbreviate:

Namque erit ille mihi semper Deus—

Ille meas errare boves, ut cernis, et ipsum

Ludere, quæ vellem, calamo permisit agresti!

" Eustath. in *Od. μ.* ὅτι δὲ καὶ καθ' ἱστορίαν ἀγέλας ὅλας ἡμέρων ζώων Ἕλληνες ἀφιέρουν δαίμοσιν, ὧν

οὐκ ἦν θεμιτὸν ἄπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ αἰσι-
οῦντο ἱεροῖς ἀνειμένα, οἷον ταῦνες, καὶ χῆνες, καὶ τοιαῦτα
τινὰ, καὶ θαυμίζεται ἐν ταῖς ἱστορίαις: solita hoc
modo consecrari omnis generis animalia, etiam pisces,
ut apud Athen. l. 7. scriptum; maxime autem id
factitatum in iis, quæ usui, aut voluptati fuerant:
quibus hoc quasi præmium datum, ut ante obitum
manu emitterentur et sinerentur ἄφετα: sic servos,
quos amabant, imminente morte properabant liberare,
ut saltem in libertate morerentur, ut Plin. in *Ep.*
docet: sic in *Hist.* Marcellini 29. Valentinian. Imp.
*Innocentiam ursam, qua diu fuerat oblectatus, tandem
ut bene meritam in sylvas abire dimisit innoxiam:*
eo refero Theodoretī verba ex *Orat.* 2. *θεραπευτικῆς*,
ubi ait Homerum unguentis delibutum ita fuisse à
Platone e rep. sua pulsum, ut mulieres solent hiru-
dines, μύρω γε ἀλείψας, καθάπερ αἱ γυναῖκες τὰς
χελιδόνας, ἐκ τῆς ὑπ' αὐτοῦ ξυντεθείσης πόλεως ἀπέ-
πεμψε: repetit idem et *Orat.* *Decima*; sed a vetus-
tioribus sumsit hoc Theodoret.: nam multo ante dixe-
rat Dio Chrysostom. in *Sermone de Homero*, καὶ
κελεύει Plato, μάλα εἰρηνικῶς, στέψαντας αὐτὸν ἐρίω,
καὶ μύρω καταχέαντας ἀφιέναι παρ' ἄλλους, τοῦτο δὲ
αἱ γυναῖκες ἐπὶ τῶν χελιδόνων ποιοῦσιν: Aristid. in
tertia Platon., ὁ Πλάτων Ὅμηρον μύρω χρίσας
ἐκπέμπει, χελιδόνος τιμὴν καταθείς: videntur mulieres,
quando erant missuræ e potestate aviculas, quibus

plurimum fuerant oblectatæ, solitæ illis unguentum offundere: quod genus observo etiam in h. re fuisse usurpatum: sic apud Plin. in *Ep.* l. 9. delphino, qui omnibus erat admirationi, Octav. Anitius legatus Proconsulis unguentum superfudit: meminit Solin. c. 17. et apud Philostr. in *V. Apollin.*, elephantî cujusdam ἀφέτου mentio fit, quem soliti incolæ regionis *μυρίζειν καὶ ταινιοῦν*: de equis testis Simonides, *Ælian de Anim.* l. xi. c. 36. ὅτι δὲ καὶ μύρω ἐχρίοντο οἱ ἵπποι, Σίμωνίδης ἐν τοῖς *Ίάμβοις* λέγει, et l. xvi. c. 24.: similis stultitia eorum, qui pisces monilibus et inauribus ornabant, ut narrant idem l. xii. c. 30.”¹

¹ Gesner mentions in his *Thesaurus* a curious fact about swallows: “*Hirundines* in ludos afferebant veteres, solitasque domum redire, alligato filo victoriæ indicio, ad suos dimittebant: idem olim factum in Romano Circo testatur Plin. 10, 34.”

Is not the respect, which the common people of our own country show to *swallows*, to be traced to some superstitious notion, which also, probably, influenced the conduct of the ancients, as it is mentioned in the text, and not merely to the acknowledged utility of this bird in feeding on flies?

That the ancients often *anointed* the statues of their Gods may be learnt from Cic. *Verr.* 4, 77. Consult, upon the *anointing of stones*, Professor Brunings, p. 257, Lucretius v. 1198. and the elegant Octavius of Minucius Felix (p. 14. Ed. Lug. Bat. 1672.), ‘Non boni viri est, Marce Frater, hominem domi forisque lateri tuo inhærentem, sic in hac imperitiæ vulgaris cæcitate deserere, ut tam luculento die in lapides eum patiaris impingere, effigiatos sane, et unctos, et coronatos.’ The notes of Wovverus,

Spanhem in his *Observationes in Hymnum in Delum*, p. 351. says on the 36th verse, which has been cited in a note already: “De voce ἄφετος, quæ cum *liber et solutus*, ut hoc loco de Delo insula, adhuc sc. mobili, tum inde de Deo, qui sc. ab omnibus aliis curis *liber et solutus*, seu ἄνετος, vel ἀνειμένος dicitur, videri potest, quo inter maternos προγόνους jure possum gloriari ὁ πᾶν Buddæus in *Comm.*, et quo postremo etiam sensu dixit Eur. in *Ione*, v. 821. ὁ δ' ἐν Θεοῦ δόμοισιν ἄφετος, &c. illæ autem in *Dei æde*, Delphica nempe, *Deo consecratus educatur*: hinc erudite, ut solet, Hesych. utrumque in h. v. adtigit, ἄφετοι, οἱ ἱεροβοῶναι, καὶ ἀπολειγμένοι, h. e. ἄφετοι *sacri præcones, et soluti.*”

v. 301. — οὐδὲ μάτην

χαριτογλωσσέειν ἐνι μοι.

“χαριτογλωσσέω, *lingua gratificor, verbis tenuis*

Heraldus, and Ouzelius on this passage supply a multitude of instances from the classical Writers, and the Fathers: the elegant Mr. Maurice in his learned work on *Indian Antiquities*, Vol. II. p. 346. has some observations on the sacred stones called *Bætyli*, which he (with Bochart) thinks derived their name from *Bethel*, and their veneration from the circumstance recorded in the bk. of *Genesis*, c. XXVIII. v. 18.

officiosus sum: parum accurate Stephan. *lingua gratiam aucupor*: Schol. A. χαριτογλωσσεῖν· μέχρι γλώσσης χαρίζεσθαι σοι, καὶ οὐκ ἔργοις, quod Eurip. vocat γλώσση χαρίζεσθαι *Orest.* 1528. Noster *Coeph.* 264. γλώσσης χάριν δὲ πάντ' ἀπαγγελεῖ τάδε, *adulandi gratia*," *Gloss.* p. 130. "χαριτογλωσσεῖν οὐκ ἔνι μοι, *non est meum frustra adblandiri, et lingua tantum et verbo temus gratificari*: Schol. μέχρι γλώσσης χαρίζεσθαι, καὶ οὐκ ἔργοις, et transpositis vocabulis in compositione γλωσσοχαριτεῖν, vel potius γλωσσοχαριτοῦν, quo verbo usi sunt 70 interpretes in quodam loco Salom. viz. *Prov.* 28. ὁ ἐλέγχων ἀνθρώπου ὁδοῦς, χάριτας μᾶλλον ἔξει τοῦ γλωσσοχαριτοῦντος, *qui reprehendit hominem, gratiam postea inveniet apud eum, magis quam ille, qui lingua sua adblanditur*, Heb. *quam qui lævigat et emollit linguam*: cujusmodi blandiloquentiam Græci χρηστολογίαν appellant: usus est hoc vocabulo St. Paul. ad *Rom.* c. XVI. διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδιάς τῶν ἀκάκων, *per blandiloquentiam et assentationem corda hominum simplicium seducunt*: χρηστολόγοι igitur sunt adulescentes, qui bona verba dant, et præterea nihil: unde Pertinax Imperator dictus est χρηστολόγος (inquit Aurel. Victor.), *quia blandus magis fuit, quam beneficus*." J. Duporti in *Theophr. Char. Prælectiones*, p. 236.

v. 762. — τῇδε γὰρ θυγατὴ θεῆς

χρήζων μιγῆναι.

Heumannus in his *Pœcile*, Tom. II. L. 3. p. 358. says on *Hieronym. Epist. ad Magn. Orat. emendat. et illustr.*: “Homerus *Hym. in Lun.* v. 14. τῇ ῥά ποτε Κρονίδῃ ἐμίγη, h. e. *cum ea concubuit*: id. *Il.* τ. 176. τῆς εὐνῆς ἐπιβήμεναι, ἡδὲ μιγῆναι. Hes. in *Theog.* v. 306. τῇ δε Τυφάονά φασι μιγῆμεναι ἐν φιλότῃσι, v. 53. Κρονίδῃ τέκε πατρὶ μιγεῖσα Μνημοσύνη, v. 960. Ἰασκῇ ἦραι μιγεῖσα: e Latinis adduco Virgil. *cujus hæc sunt Æn.* vii. 661. *Mista Deo mulier.*”

v. 725. τὴν πρὶν γε χρεῖαν ἡνώσασθ' ἐμοῦ πάρα

κρούφας.

The Schol. A. ὑμεῖς μὲν οὖν ὃ ἀχρήζεστε, ἐτύχετε, καὶ ἤδη τὸ παρ' ὑμῶν ζητούμενον ἡνωσται, Schol. B. ἐτελειώσατε ὅσον παρ' ἐμοῦ. Stanley translates the word by *obtinuistis*: *impetrastis* would have corresponded exactly to the Greek word, which Mr. Blomf. has omitted in his *Gloss.*: “Aristoph. *Plut.* p. 21.

ἀλλ' ἦν τάλαντά τις λάβη τριακαίδεκα,
πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἑκαίδεκα,
καὶ τὰυτ' ἀνύσῃ, τετταράκοντα βούλεται :

quid hic sit ἀνύειν cognosci potest ex opposito, ἐπιθυμεῖν λαβεῖν, nimirum *impetrare* et *obtinere*, quod quis cupit et rogat : elegans usus hujus verbi est in hoc significato, sed ad eum non semper attenderunt interpretes : occurrit apud Hes. in *Ἔργ.* p. 395. καὶ μηδὲν ἀνύσσης, et *nihil obtineas*, vel *impetres* : non satis accurate vertitur et *nihil efficies* : Lucian. *Asin.* p. 112. καὶ κεῖνος οὐδὲν φροντίσας, εἴτε καὶ ἀνύσει τι ἐκείνη ἐξ ἐμοῦ, εἴτε καὶ μὴ, λαμβάνει τὸν μισθόν—existimem ego hic etiam *obtinendi* significatum habere, ἀνύειν τι ἐκ τινός, est *impetrare aliquid ab aliquo* : similis locus est in *Antholog.* quem etiam in *Thes.* adduxit Stephan. ἡνυσάμην τοῦτο ἐκ τῶν Μοιρῶν, hæc *impetravi a Parcis* :—Terent. *Eun.* Act 1. Sc. 2.

Quam joco a me voluisti tandem quin perfeceris :

prorsus itaque cum Latino *perficere* convenit Græcum ἀνύειν, ut et cum Lat. *impetrare* ; nam utramque etiam significationem habet : *obtinendi* significatio nota est, et passim occurrit : in *perficiendi* significato est apud Plautum *Pæn.*

Incipere multo quam impetrare est facilius."

Bos's *Observationes Miscellaneæ*, p. 45, 6.

Gesner in his *Thes.* has not observed that the sense of *perfecting* is the primary meaning of *impetrare*, and hence he first presents us with several examples of the word in its secondary sense of *obtaining*, and then adds: “*Perficere* Plaut. *Pæn.* 5, 2, 14.—vid. Taubm. Ter. *Hec.* 5, 1, 3. *Videndum est, ne minus propter iram hanc impetrem, quam possem, ubi Donat. Impetrem, perficiam.* Gloss. *impetrare, ἀνύσαι.* Ammian. *Nihil impetrato intra mœnia:* cf. Jac. Dur. Casel. *Var.* 1.” Dumesnil, however, in his *Latin Synonymes*, has not failed to notice this as the primary meaning of the word.

In the same way as the secondary meaning of *impetrare*, ‘to obtain,’ spoken of ‘a request,’ has been conceived to be the primary meaning, because the word is more frequently used in this sense, so the word *νοῦς*, and the verb itself, which originally was applied to the *sight*, has, I doubt not, been thought by very many excellent scholars to be applied in its proper sense, when it is spoken of the *understanding*: “*νοῦς, understanding, intelligence:* it appears that this word originally signified *sight*: in Homer the word *νοῶ* sometimes means, *I see* (*Il.* L. 3. v. 21, 30, &c.): the same signification is retained in the word *πρόνοια*, which the Romans have rendered by *provisio, providentia*: hence Aris-

totle says that intelligence, or νοῦς, is to the soul what sight is to the eye (Topic. L. 1. c. xvii. T. 1. p. 192.),” *Travels of Anacharsis the Younger*, by the Abbé Barthelemy, Vol. III. p. 472. 4th ed.

v. 862. Ἰέας πρὸς μέγαν κόλπον Ῥέας.

λέγει δὲ τὸν νῦν καλούμενον Ἰόνιον· πάλαι γὰρ οὗτος Ῥέας κόλπος ἐλέγετο, καὶ Απολλώνιος, Κρονίην ἄλλα, τὸν Ἰόνιον φησιν· οὕτω γὰρ ἐκαλεῖτο, Schol. A. Ῥέας κόλπον, ἀπὸ τοῦ ἐκεῖσε τὴν Ῥέαν τιμᾶσθαι, Schol. B. “Apollonii, quem citat Schol. A. locus extat *Argonaut.* iv. 327. ubi interpres, τὸν Ἀδρίαν φησιν, ἐνταῦθα γὰρ τὸν Κρόνον κατωκηκέναι,” Stanley. Preston says in the Notes to his Translation of Apollonius, Vol. II. p. 227. on the passage cited above: “*The Chronian deep*—the Adriatic sea: it was called *Chronian*, because of the supposition, that *Chronus*, or Saturn passed from Greece into Sicily, which bordered on the Adriatic sea: hence Italy is called by Virgil *Saturnian*,

Salve magna parens rerum Saturnia tellus:

this fable is mentioned by Ennius in his *Annals*,

Saturnus, quem Celu genuit,

and by L. Accius in his *Annals*, as quoted by Macrobius : the near situation of Italy to the west of Greece, naturally led the Greeks to transfer Chronus to Italy : anciently, also, it was believed that the west was nearer to the infernal regions, and therefore to Tartarus, whither Saturn was thrust down : so Virgil, *Æn.* L. 8. v. 319.

Saturnus Olympo

Arma Jovis fugiens et regnis exul ademptis :

Is genus indocile ac dispersum montibus altis

Composuit, legesque dedit, Latiumque vocari

Maluit, his quoniam latuisset tutus in oris :

on account of this flight of Saturn, the Adriatic sea is called κόλπος 'Ρέας, ' the bosom of Rhea,' by Æschylus in his *Prometheus*, v. 836. : see Professor Heyne's fifth Essay on the 8th book of the *Æneid*." There is a curious passage about a *Chthonian sea* in Plutarch's Treatise *περὶ τοῦ ἐμφαινομένου προσώπου τῷ κύκλῳ τῆς σελήνης*, Vol. VIII. p. 808. *ἐγὼ μὲν οὖν ὁ ὑποκρίτης εἰμι, πρότερον δὲ αὐτοῦ φράσω τὸν ποιητὴν ὑμῖν, εἰ μὴ τι κωλύει, καθ' Ὅμηρον ἀρξάμενον,*

Ἐγγυγὴ τις νῆσος ἀπόπροθεν εἰν ἀλλ' κεῖται,

δρόμον ἡμερῶν πέντε Βρεττανίας ἀπέχουσα πλεόντι πρὸς ἐσπέραν· ἑτερὰι δὲ τρεῖς, ἴσον ἐκείνης ἀφυστάσαι καὶ ἀλλήλων, πρόκεινται μάλιστα κατὰ δυσμὰς ἡλίου

θερινάς· ὧν ἐν μιᾷ τὸν Κρόνον οἱ βάρβαροι καθεῖρχθαι μυθολογοῦσιν ὑπὸ τοῦ Διὸς, τὸν δὲ, ὡς υἱὸν, ἔχοντα φρουρὸν τῶν τε νήσων ἐκείνων καὶ τῆς θαλάττης, ἣν Κρόνιον πέλαγος ὀνομάζουσι, παρακάτω κεῖσθαι.

v. 973. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰεῖ.

“Optime reddidit Butler. *Unumquemque regnantem*, Anglice, *Whoever happens to be in power*: hæc vis τοῦ Ἀεῖ cum apud Scriptores Atticos, præsertim oratores, frequentissima sit, sæpius tamen minus perspecta interpretes in errorem duxit: Thucyd. 2. 11. ἀπὸ θεραπείας τῶν αἰεῖ προεστώτων. Eurip. *Hecub.* 1164. ὁ δ' αἰεῖ ξυντυχὼν ἐπίσταται. cf. Valcken. ad Theocrit. *Adonias.* p. 272. Koen ad Gregor. p. 80. Toup ad Longin. 44.” *Gloss.* p. 182. Thus we have in the 5th book of Thucydides, τῷ αἰεῖ γιγνομένῳ κινδύνῳ, and in Plato's *Menexenus*, p. 27. ed. Bentham. τὰς δὲ ἀρχὰς δίδωσι καὶ κράτος τοῖς αἰεῖ δόξασιν ἀρίστοις εἶναι. Though Dr. Butler, Mr. Elmsley, and Mr. Blomfield, thus interpret this passage of Æschylus, yet I must confess, 1st. that I see no necessity for this interpretation, and 2d. that I doubt whether the αἰεῖ, which in every other instance, which I have seen, is placed between the article, and

the participle, can give this meaning, when it is not so placed, and to establish their point, they must produce some examples, where αἰεῖ is similarly displaced. That it is not necessary so to interpret αἰεῖ, is evident, from the following passage of Euripides *Alcm.* apud Stob. LX. p. 384, 16. (cited by Professor Monk in his *Hipp.* v. 184.), where the same word occurs in the expression of the same sentiment, without giving this particular sense to the passage,

αἰεῖ δ' ἀρέσκειν τοῖς κρατοῦσι· ταῦτα γὰρ

δούλοις ἄριστα.

In Herodotus, book 1. c. 105. αἰεῖ has this signification, τοῖσι δὲ τῶν Σκυθέων συλήσασι τὸ ἱερὸν τὸ ἐν Ἀσκάλωνι, καὶ τουτέων αἰεῖ ἐκγόνοισι.

v. 991. νέον νέοι κρατεῖτε.

“ Illud οἷχωνκε—νέον, i. e. νεωστὶ peropportunum est, et Æschyleum: in hujus *Prom.* v. 954. Schol. [B.] recte, νέον, inquit, νεωστὶ, οὐ γὰρ ἀρχαία ὑμῶν ἡ βασιλεία: Bacchum, cujus adspernabatur sacra, τὸν νεωστὶ δαίμονα vocat Pentheus in Eur. *Bacch.* v. 219. et in his *Phæn.* v. 1667. novellum regem exosa Creontem Antig. τὸν νεωστὶ κοίρανον: frequens ἦκω νεωστὶ Æsc. *Agam.* v. 1634. ἦκοντας ἐκ μάχης

νέον: est illud Homericum, Sophocli nusquam, in Euripideis semel adhibitum," Valckenaer's *Phæn.* p. 500. Thus we have in the 35th v. of this Play,

ἄπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ:

the Schol. B. here says νέον νεωστὶ, the Schol. C. says, νέον κρατῇ· νεωστὶ κρατήσῃ, and Stanley says, "Est autem νέον secundum Hesych. νεωστὶ γινόμενον, et πρόσφατον:" some critics here read νέος, but, as Dr. Butler observes, "νέον elegantius et magis Græcum," and I add *Æschyleum*. Again in v. 39.

ἢ τῶ νέον θακοῦντι παγκρατεῖς ἴδρας.

v. 736. ἐκηβόλοις τόξοισιν ἐξηρτημένοι.

"τόξοισιν ἐξηρτημένοι πρὸ ὧν τόξα ἐξήρτηνται, forsan quis suspicetur ἐξηρτυμένοι ex Herod. vii. 147. τοῖσι τε ἄλλοισι ἐξηρτυμένοι καὶ σίτῳ, Suidæ tamen Edd. ante Kuster. habent ἐξηρτημένος παρὰ Ἡροδότῳ, κατεσκευασμένος, ἡτομασμένος. Thucyd. vi. 17. ὅπλοις ἐξήρνυται, ubi duo codd. ἐξήρτηται, sed vid. Abresch.: atque hinc defendi possunt Pausaniæ loca duo, ubi similis constructio, x. 26. T. iii. p. 242. *Ρας*. Ἀκάμας ἔστιν ὁ Θησέως, ἐπικείμενος τῇ κεφαλῇ κράνος, et mox οἱ παῖδες οἱ Ἀτρείως, ἐπικείμενοι καὶ οὗτοι κράνη, sed lego ἐπιείμενος et ἐπιδιέμενοι."

Gloss. p. 166. Without presuming to question the propriety of these emendations, I wish to direct the attention of Mr. Blomf. to the following passage of Herodotus book I. c. CLXXI. ὄχανα ἀσπίσι οὗτοί εἰσι οἱ ποιησάμενοι πρῶτοι· τέως δὲ ἀνευ ὀχάνων ἐφόρτον τὰς ἀσπίδας πάντες, ὅπερ ἐβόθειςαν ἀσπίσι χρεῖσθαι, τεκαμῶσι σκυτίνεσσι οἰηκίζοντες, περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικειμένοι, where Wesseling says, “Cl. Reisk. aut περικειμένας videlicet ἀσπίδας, aut περικειμένοις reponit: satis erit, si αὐτὰς ad sententiam advoces.” I cannot, however, assent to the notion of Mr. Blomf. that ἐξηρημένοι τόξοισιν, is the same as ὡν τόξα ἐξήρτηται: it derives from its primary meaning, the secondary sense of κατεσκευασμένος, ἡτοιμασμένος, as it is explained by Suidas above, and the word itself was suggested by association from τόξοισιν, which precedes: ἐξηρημένοι τόξοισιν is having *themselves provided*, that is, *being furnished, with bows*: this is very often the force of the præterite passive. “οὐδ’ αἰτέω μέγα τόξον, quales nempe apud veteres *Scythici arcus*, unde merito ἱκαβόλοι, seu *longe jaculantes* iisdem, sicut apud Æschylum *Prom.* v. 710. dicti, ubi de Scythis ait Tragicus,

ἱκαβόλοις τόξοισιν ἐξηρημένοι,
Arcubus longe jaculantibus instructi,

Horatius, L. 3. Od. 8.

Jam autem Scythæ laxo meditantur arcu :

cujusmodi etiam ingentes Persarum arcus exstitisse tradit Xen. *Αναβ.* L. 3. p. 309. *μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν, sunt et Persici arcus magni,* sicuti Cadurchorum; quorum arcus ternum fere cubitorum, sagittis autem binis cubitis longiores fuisse, ait idem L. 4. p. 312. : quanquam arcus Persici, aut Parthici haud magni adeo cœlati occurrant adhuc hodie in antiquis eorum nummis, qui inde cæteroquin *τοξόται*, seu *sagittarii* appellati, et quales alibi, nempe ad Juliani *Cæsares* vulgavi p. 208 et 409." Spanhem's *Obb. in Hymnum in Dian.* p. 131.

v. 243. ————— ἐξευσάμην βροτοῦς

τοῦ μὴ διαβραιοθέντας εἰς Αἴδου μολεῖν·

τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,

πάσχειν μὲν ἀλγαιναῖσιν, οἰκτραῖσιν δ' ἰδεῖν·

θνητοῦς δ' ἐν οἴκῳ προθέμενος, τούτου τυχεῖν

οὐκ ἤξιώθην αὐτός.

“ προθέμενος i. q. θέμενος valere affirmat Schutz. : malim vel cū Pauwio subintelligi ἐμαυτοῦ, ut sit sensus, suscepto mortalium patrociniō, quos meæ

ipsius felicitati miserabundus præposui, vel quod forte simplicius, propositis ad miserandum mortalibus: verbum προτίθεσθαι in deliberationibus peculiaris vim habere notum est: Dem. *Phil.* 1. εἰ μὲν περὶ καινοῦ τίνος πράγματος προϋτίθετο λέγειν. *Thucyd.* 3. 37. θαυμάζω μὲν τῶν προθέντων αὐτοῖς περὶ Μιτυληναίων λέγειν," Dr. Butler: "*Misertus*: neque hanc, neque similem phrasin alibi vidisse memini; nota enim ἐν λόγῳ, ἐν ἀριθμῷ τιθέναι, nihil ad rem sunt: non enim in θέσθαι, sed in προθέσθαι hæreo: aliter dixit Herodotus, vi. 21. καὶ πένθος μέγα προεθήκαντο." *Gloss.* p. 126. If the interpretation of Pauw, to which I see no sort of objection, be adopted, all the difficulty as to the πρὸ is removed at once; for Mr. Blomfield seems to admit that θέμενος θνητοὺς ἐν οἴκτῳ would be an unexceptionable phrase, which is—'*having commiserated mortals,*' πρὸ ἑμαυτοῦ, '*in preference to myself,*' '*without any regard to the consequences, which I might bring upon myself by this commiseration:*' θέμενος ἐν οἴκτῳ is a metaphorical expression taken from accounts. Hence Demosthenes says, *Olynth.* 3. p. 123. ed. Mount. τὸ μὲν γὰρ πολλὰ ἀπολωλέκειναι κατὰ τὸν πόλεμον, τῆς ἡμετέρας ἀμελείας ἂν τις ΘΕΙΗ δικαίως, τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τε τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε

ΘΕΙΗΝ: this is unquestionably proved by his having used, in the precedent sentence, the word λογιστής.

v. 572. ———— ὅτ' ἀμ-

φι λουτρὰ καὶ λέχος σὸν ὑμεναίου

ἴστατι γάμων, ὅτε τὰν ὁμοπά-

τριον ἔδνοις ἀγαγες Ἡσιόνα

πιθὼν δάμαρτα κοινόλεχτρον.

“ λουτρά. Schol. ad Eur. *Phæn.* 349. ἔθος ἦν τοῖς παλαιοῖς, ὅτε ἔγρημέ τις, ἐπὶ τοῖς ἐγχωρίοις ποταμοῖς ἀπολούεσθαι,” *Gloss.* p. 136. Professor Brunings says in his admirable *Compendium Antiquitatum Græcarum & Profanis Sacrarum*, p. 94. “Sponsam nisi probe ablutam ingredi thalamum, nefas fuit, quam lotionem attingit Aristophanes in *Lysistrata*, v. 377.: ecclesia Jesu Christi ob oculos ponitur sub emblemate sponsæ, quam ipse Christus sanctificavit per spiritum, et suo sanguine abluit, ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξόν, μὴ ἔχουσαν σκῆλον, ἢ ρυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος, ut eam haberet gloriosam (ornatam instar sponsæ) maculis et rugis carentem, et quæ sunt alia hujusmodi, sed sanctam et inculp-
tam, *Ephes.* v. 26.: morem sponsam in nuptiis ablu-

endi evidentissime in his verbis me invenisse arbitror, sequutus ducem virum cl. Lambert. Bos in h. l. : eundem deprehendisse mihi videor in loco 2 Cor. xī. v. 2. *Despondi vos uni viro, tanquam virginem puram exhibiturus Christo.*" L. Bos in his *Anti-*

* The learned Professor says in the same page : " Nac defuerunt coronæ nuptiales, quibus et neogamorum tempora, et ipsæ ædes superbiverunt: coronam nuptialem habes Cant. 3, 11. 'Proдите et videte, filiæ Zion, Regem Salomonem et coronam, qua ipsam ornavit Mater illius in die nuptiarum ejus et in die lætitiæ cordis ejus.' Hebræorum coronas nuptiales cum aliis confert Selden. In *Uxore Hebræica*, L. 2. c. xv.: de corporis nuptialibus in genere multa prodidit Paschal. *de Cor.* L. 2. c. xvi." John Albert de Mandelsloe says in the Collection of Dr. Harris, Vol. I. p. 785. "They" [the Sumatran women] "wear neither stockings, nor head-ornaments, but tie their hair upon the crown, except it be at weddings, or any other solemnity, when they have coronets on their heads, and rings and bracelets upon their fingers, and about their arms." The learned Parkhurst says in his *Hebrew and English Dictionary*, p. 473. 2d. ed. 4to. "See Cant. 3. 11.; in which last passage it denotes the crown worn by the Jewish bridegroom at his marriage: the ancient (see Suicer's *Thes.* in *ἑξάπαρος* I.) ceremony of crowning the contracting parties at their marriage is still observed in the Greek church: this Mr. Harmer (in *Outlines of a new Commentary upon Solomon's Song*, p. 7.) has observed concerning those of that communion in Egypt; to which we may add from Dr. King's *Rites, &c. of the Greek Church in Russia*: 'the second ceremony, which is properly the marriage, is called the office of matrimonial coronation, from a singular circumstance in it, that

quities of Greece, (translated by Stockdale, 1772) says, p. 331. "None were admitted to this [the marriage—] feast, who had not *bathed*, and changed their clothes," and Leisner in his Notes gives the references to "Hom. *Od.* Ψ. 131. Ζ. 27. Aristoph. *Av.* 1692. Interpr. ad Matth. xxii. 11.:" Again in p. 332. "It was customary for the bride before she went to bed, to wash, at least, her feet, with warm water," where Leisner refers to "Aristoph. *Pac.* v. 843. and the authors cited by Lambert Bos ad *Eph.* v. 26." Thus Alexander ab Alexandro says in his *Geniales Dies*, book 2. c. v. "Stipulatione ergo facta, et sponsione sequuta, ignem et aquam in limine appositam uterque tangere jubebatur, qua

of *crowning* the parties: formerly these crowns were garlands made of flowers or shrubs, but now there are generally in all churches crowns of silver kept for that purpose: so in the marriages of the Maronites in Syria, 'after a short service, the Bishop puts a crown first on the bridegroom's head; after which, the bride, bride's-man, and maid are crowned in the same manner.' Dr. Russel's *History of Aleppo*, p. 127." In the account, which Diodorus of Sicily gives in his 19th book, of the sacrifice, which one of the wives of Ceteus, who was killed in the service of Antigonus, made of herself at his funeral, (quoted by Dr. Harris, Vol. I. p. 448.) we are told that she "made forthwith to the funeral pile, *crowned* by the women of her house, and, by her kindred, brought forth most richly adorned, *as to some nuptial festival*."

etiam nova nupta aspergitur; quasi eo foedere inexplicabili vinculo, et mutuo nexu forent copulati; hæc enim elementa sunt primæ naturæ, quibus vita victusque communis constat, et quibus, qui extorres ab hominum cœtu futuri sunt, interdici legibus solet," where Tiraquellus presents us with the following note: "Ex Varrone L. 1. aut aliorum computatione 4. *de Ling. Lat.* Plutarch *Probl.* c. 1. ubi ejus rei rationem reddit, et Servio 4. *Æn.* in eum locum,

——— *fulsere ignes, et conscius Æther*

Connubii:

et Festo Pomp. L. 2. post princip. cujus hæc verba sunt, 'Aqua dicatur, a qua juvamus: aqua et igni interdici solet damnatis, contra accipiunt nuptæ: videlicet quia hæ duæ res humanam vitam maxime continent:' et L. 6. 'Facem,' inquit, 'in nuptiis in honorem Cereris præferebant, aquaque spargebatur nova nupta, sive ut casta, puraque ad virum veniret, sive ut ignem atque aquam cum viro communicet:' idque dicit Ovid. loquens de his L. 4. *Fast.* [v. 792]; 'His nova fit conjunx.'" Mercer. adds:—"Valer. Flaccus,

Inde ubi sacrificas cum conjuge venit ad aras,

——— *ignem Pollux undamque jugalem*

Prætulit:

quo loco forte verius uxor dicetur *igni et aqua*

accepta: Servii fragmentum supra scriptum id confirmat: potuit tamen nova nupta pluries illum ignem et aquam contingere; sicut et pluries lavabatur: nam, et antequam egrederetur domo paterna, aqua spangebatur, et, cum ad virum pervenisset, ejus pedes lavabant pronubæ: auctor mihi Varro, *Mariti uxores accipiebant igni et aqua de puro fonte, per puerum felicissimum, et puellam quæ interest nuptiis, de qua solebant novæ nuptæ pedes lavari*: quibus verbis admonet Varro ignem illum, et aquam petita e puro tum foco, tum fonte; quod religiose certe servabatur: admonet vero Plutarch. ignem illum quo accendebantur faces nuptiales, petitum fuisse e foco Ædilium: inde forte etiam hic ignis petitus erit: religio certe erat in ea festivitate uti igne et aqua non puris; colligas ex his Propertii L. 4. *El. 3.*

Qua mihi deductæ fax omen prætulit, illa

Traxit ab everso lunina nigra rogo:

Et Stygio sum sparsa lacu, nec recta capillis

Vitta data est, nupsi non comitante Deo."

Ælian says in his *Var. Hist.* 4. 1. that the Illyrians, and the Dardanians were accustomed to use ablution *only* on three occasions, which were *birth, marriage, and death*. The same custom among the Jews is described in Buxtorf's *Account of the Religious Customs and Ceremonies of the Jews*, subjoined to

Stebelin's *Rabinical Literature*, (a very curious and amusing work) Vol. II. p. 289. "*On the day before marriage the bride is to wash and immerse her whole body in cold water, to and from which bathing she is accompanied by women, who make a mighty giggling, and likewise with little bells, or one thing, or other, a tinkling noise, to the end, every one, who is within hearing, may know what they are about: some women, on this occasion, dance and caper before the bride; but in this they have not the approbation of the pious matrons: before the bride hath performed this washing and immersion, she cannot lawfully bed with the bridegroom.*" Dr. Clarke in his *Travels in Russia*, p. 547. gives the subsequent account of a Jewish wedding at Ak-metchet: "For two or three days prior to the wedding, all the neighbours and friends of the betrothed couple assemble together, to testify their joy by the most tumultuous rioting, dancing, and feasting: *on the day of marriage, the girl, accompanied by the priest, and her relations, was led blindfolded to the river Salgir, which flowed at the bottom of a small valley in front of Professor Pallas's house: here she was undressed by women, who were stark-naked, and destitute of any other covering, except the handkerchief, by which her eyes were concealed, was plunged three times into the river: after this, being*

again dressed, she was led, blindfolded as before, to the house of her parents, accompanied by all her friends, who were singing, dancing, and performing music before her: in the evening her intended husband was brought to her; but, as long as the feast continued, she remained with her eyes bound.”¹

v. 470. μνήμην θ' ἀπάντων μουσομήτορ' ἐργάνην

ἐγὼ, Φησί, καὶ μνήμην ἀπάντων λόγων μητέρα τοὺς
ἀνθρώπους ἐδίδαξα, Schol. A. ἀπάντων ὧν εἶδον καὶ
ἤκουσαν. μουσομήτορ' καὶ λόγων μέτρα [μητέρα]· τὴν
συνετωτάτην μητέρα, ἢ τὴν τῶν μουσῶν μητέρα· ὁ γὰρ
μνημονικώτατος σοφώτατος τ' ἐστὶ, καὶ πάνθ' ὅσα βού-
λεται πράττει, Schol. B. “Secundum Pythagoricos;
hi namque ἐπὶ πλέον ἐπειρῶντο τῇ μνήμῃ γυμνάζειν·
οὐδὲν γὰρ μεῖζον πρὸς ἐπιστήμην, καὶ ἐμπειρίαν, καὶ
φρόνησιν, τοῦ δύνασθαι μνημονεύειν, Iambil. de Vit.
Pythag. 29. Mnemosynem Musarum matrem esse
finxerunt poetæ, Hesiod. in *Theog.* v. 914.

Μνημοσύνης δ' ἐξαῦθις ἐράσσατο καλλικόμοιο,

ἐξ ἧς αἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο,

Orpheus, sive potius Onomacritus in *Hymno in Musas*, v. 1.

Μνημοσύνης καὶ Ζητὸς ἐριγδοῦποιο θυγάτρες

Μοῦσαι,”

¹ See the *Class. Journ.* No. VI. p. 279.

Stanley: "Non tantum innuit λογισμούς καὶ τὰς τῶν ὀνομάτων θέσεις, quæ Mnemosynes inventa sunt, sed omnino omnes artes et facultates, quæ sine memoria ne existere quidem, nedum perfici potuissent: μνήμη h. l. physice, non mythice, ponitur, etsi Mnemosyne dea est Musarum mater; hic vero artem memoriæ intelligit, eamque tantum μουσομήτορ' ἐργάνην, non τῶν Μούσων μητέρα appellat, ut significet, se tantum ad illam fabulam de Mnemosyne Musarum matre alludere, non autem ea sic, ut poetæ solent, in rem suam abuti velle," Schutz: "Alludit forte ad artem memoriæ, cujus perfectior fuit Simonides," J. Casaubon: "Totum versum sic legit Hemsterhus. in *Jud. Vocalium* Luciani Tom. I. p. 88.

μνήμης ἀπάντων μουσομήτορ' ἐργάνην,

quem sequitur Brunck. locum sic emendatum ex Liv. VI. 1. illustrans, 'Et raræ per eadem tempora literæ fuere, una custodia fidelis memoriæ rerum gestarum:' sic et Schutz. 2." Dr. Butler. Stanley translates the passage thus, "Et memoriam omnium effectricem Musarum matrem," and Mr. Blomf. in his *Gloss.* p. 146. thus "Et memoriam omnium, cum literarum mater sit, artificem."¹ As to the ingenious

¹ John of Salisbury, who lived in the reign of Stephen, and Henry II. defines memory thus in his *Metalog.* p. 757. "Memoria vero quasi mentis arca, firma et fidelis custodia perceptorum," quoted in the *Works of James Harris, Esq.* Vol. II. p. 527.

emendation of Hemsterhuis, it is a rule with me, never to have recourse to emendation, when a passage can be explained in a satisfactory manner without it; except in certain cases, where a multiplicity of examples, drawn from the same author, seem to warrant the emendation, or where it gives a particular emphasis, which may be required by an examination of the context. 1. Æschylus is perpetually alluding to the doctrines of Pythagoras, and the passage, cited by Stanley from Iamblichus, forms a comment upon this verse of Æschylus, ἐπὶ πλεόν ἐπειρῶντο τῇ μνήμῃ γυμνάζειν· οὐδὲν γὰρ μεῖζον πρὸς ἐπιστήμην, καὶ ἐμπειρίαν, καὶ φρόνησιν, τοῦ δύνασθαι μνημονεύειν. 2. There seems to be little doubt that Æschylus is alluding, in the words of Schutz, *physice, non mythice*, to the supposed descent of the Muses from Mnemosyne. 3. He seems to have intended to say that *memory is the mother of all wisdom*: so the two scholiasts have understood the passage; and thus ἀπάντων μουσομήτορ' ἐργάνην is the same as μητέρα πασῶν τῶν Μουσῶν, that is of *all wisdom*: this is precisely the idea, which is contained in the following verses of Afranius, which are preserved in Aulus Gellius, l. XIII. c. 8. who makes *Experience* the father, and *Memory* the mother, of *Wisdom*,

Usus me genuit, mater peperit Memoria,

Σοφίαν vocant me Graii, vos Sapientiam :

they are quoted by the elegant poet, Mason, in a note on his Ode to *Memory*. 4. The interpretation of Mr. B. *Memoriam omnium, cum literarum mater sit, artificem*, violates logical propriety; for can memory be said to be the *artist of all things, because she is the mother of letters*? Is not the expression too indefinite (if it be indeed intelligible) for that plain statement of facts, which Prometheus is here giving to his hearers? 5. What Æschylus meant by his *ἀπάντων μουσομήτορ' ἐργάνην* will be very obvious from the following passage of Plutarch *Symp.* p. 1076. Ed. oct. Wytttenbach. **ἈΠΑΞΑΣ δὲ, ὡς ἐγὼ νομίζω, ΤΑΣ ΔΙΑ ΛΟΓΟΥ ΠΕΡΑΙΝΟΜΕΝΑΣ ἘΠΙΣΤΗΜΑΣ ΚΑΙ ΤΕΧΝΑΣ** οἱ παλαιοὶ καταμαθόντες ἐν τρισὶ γένεσιν οὖσας, τῷ φιλοσόφῳ, καὶ τῷ ῥητορικῷ, καὶ τῷ μαθηματικῷ, τριῶν ἐποιοῦντο δῶρα καὶ χάριτας θεῶν, καὶ τρεῖς τὰς Μούσας ὠνόμαζον· ὕστερον δὲ καὶ καθ' Ἡσίοδον, ἥδη μᾶλλον ἐκκαλυπτομένων τῶν δυνάμεων, διαιροῦντες εἰς μέρη καὶ εἶδη, τρεῖς πάλιν ἐκάστην ἔχουσιν ἐν αὐτῇ διαφορὰς ἐώρων· ἐν μὲν τῷ μαθηματικῷ τὸ περὶ τὴν μουσικὴν ἐστὶ, καὶ τὸ περὶ ἀριθμητικὴν, καὶ τὸ περὶ γεωμετρίαν, ἐν δὲ τῷ φιλοσόφῳ τὸ λογικόν, καὶ τὸ ἡθικόν, καὶ τὸ φυσικόν, ἐν δὲ τῷ ῥητορικῷ τὸ ἐγκωμιαστικόν πρῶτον γεγονέναι λέγουσι, δεύτερον δὲ τὸ συμβουλευτικόν, ἔσχατον δὲ τὸ δικανικόν. Plutarch here informs us that there were originally supposed to be only three Muses, yet it is a remark-

able fact that both the Scandinavians, and the Hindoos reckon nine: "The names of the northern Muses are *Hlif*, *Hlif-Dursa*, *Theodrarta*, *Beort*, *Blith*, *Blithur*, *Frith*, *Eir*, and *Aurboda*: Sir W. Jones informs us, that the Asiatics also have their nine *Gopia*, or Muses: this is among the many circumstances, which leads one to suspect that the mythology of the heathens originated, at first, from one and the same source," Cottle's *Translation of the Edda*, p. 282. Plutarch also says that philosophy was divided into Ethics, Physics, and Logic. Mr. Harris in his *Works*, Vol. i. p. 193. says, that this threefold division of philosophy was commonly received by most sects of philosophers, and refers to Diogenes L. vii. c. 39. Cic. *de Leg.* l. i. c. 23. *Acad.* l. i. c. 5. (where Cic. affiliates it to Plato) and to Plut. *de Placit. Philos.* p. 874.

v. 566.

οὔποτε τὰν Διὸς ἀρμονίαν

θνατῶν παρεξίασι βουλαί.

The Schol. B. says, ἀρμονίαν τὸν ὄρον, τὸ θέλημα, the Schol. A. says, ὑψηλῶς καὶ τραγικῶς τὸ τῆς εἰμαρμένης ὄνομα, Διὸς ἀρμονίαν εἶπεν, ἀλλ' οὐ τὴν εἰμαρμένην, and Mr. Blomf. says in his *Gloss.* p. 155. "ἀρμονία,

connexio, rerum fixus ordo." Hence it should seem, that the 2d Scholiast understands by the word *the will of Jupiter*, while the first Scholiast, with Mr. Blomf., applies it to *fate*, which was, as we know, in the opinion of Æschylus, uncontrollable even by Jupiter himself; for he says in v. 524.

Χο. τίς οὖν ἀνάγκης ἐστὶν οἰακοστροφός;

Πρ. Μοῖραι τρίμορφοι, μνήμονές δ' Ἑριννύες.

Χο. τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος;

Πρ. οὐκ οὖν ἀν' ἐκφύγοι γε τὴν πεπωμένην.

But, notwithstanding these verses, the interpretation of the 2d Scholiast is the proper one, as the whole context of this chorus, which turns upon the opposition of Prometheus to Jupiter, proves:

μήδαμ' ὁ πάντα νέμων

θεῖτ' ἐμᾶ γνά-

μα κράτος ἀντίπαλον Ζεὺς, κ. τ. λ.

Æschylus seems to allude to Homer *Od. E.* 103. cited by Mr. Blomf. in *Gloss.* p. 155.

ἀλλὰ μάλ' οὐπὺς ἐστὶ Διὸς νόον αἰγιόχοιο

οὔτε παρεξελθεῖν ἄλλον θεόν, οὔθ' ἀλιῶσαι :

and, perhaps, he borrowed the word *ἁρμονία* from the Pythagorean doctrine about *the harmony of the universe*; for he is continually alluding to the tenets of Pythagoras: "Diagrammatum septem Musicorum, quibus soni varietas exprimitur, auctor dicitur Stratonicus Citharædus: soni illi planetis totidem sacri

fuerunt, ut ὑπάτη Lunæ, παρυπάτη Jovi, λίχανος Mercurio, μέση Soli, παραμέση Marti, τρίτη Veneri, νήτη Saturno: fundamentum hujus rei in numeri convenientia forsitan quæres: si progredi ultra lubet, inuenies *musicam priscis philosophis fuisse symbolum harmoniæ hujus universi, quod probant Pythagoræ numeri et dicta*: de musica mundi harmonici emblemate consule præ aliis Ven. Lampium ad *Ps. xlv. Diss. i. sect. 18.*: notas veterum Græcorum musicas exhibet Montfauconius in *Palæogr. Gr. v. 3.* Prof. Brunings's *Compend. Antiq. Græc.* p. 58. 2d. ed. Cic. *de N. D.* 3, 27. says, "Nisi vero loqui solem cum luna putamus, quum propius accesserit, aut ad harmoniam canere mundum, ut Pythagoras existimat:" upon the *harmony of the spheres*, if I am not mistaken, the reader will find much information in the notes upon Censorinus *de Die Natali.* Pliny, *N. H.* l. II. c. 20. says: "Sed Pythagoras interdum ex musica ratione appellat tonum, quantum absit a terra luna: ab ea ad Mercurium, spatii ejus dimidium; et ab eo ad Venerem fere tantundem: a qua ad solem sesquiplum; a sole ad Martem, tonum, i. e. quantum ad lunam a terra: ab eo usque Jovem dimidium, et ab eo ad Saturnum dimidium, et inde sesquiplum ad Signiferum: ita septem tonos effici, quam diapason harmoniam vocant, h. e. universitatem concentus: in ea Saturnum Dorio moveri phthongo,

Jovem Phrygio, et in reliquis similia, jucunda magis quam necessaria subtilitate." See also Plutarch. *Sympos.* p. 1079. Vol. 6. Ed. oct. Wytttenbach.

It is to be observed that Euripides in his *Hippolytus*, v. 261. has used the word ἁρμονία in a similar sense,

· φιλεῖ δὲ τᾷ δυστρώπῳ γυναικῶν
ἁρμονία κακὰ δύσ-
τανος ἀμηχανία ξυνοικεῖν,

where Professor Monk says—"Cæterum δυστρώπῳ γυναικῶν ἁρμονία reddas *perverso mulierum temperamento.*"

Diogenes, the Laertian, tells to us in his 8th bk. that the Pythagoreans hesitated not to affirm, that τὴν τε ἀρετὴν ἁρμονίαν εἶναι, καὶ τὴν ὑγίειαν, καὶ τὸ ἀγαθὸν ἅπαν, καὶ τὸν θεὸν διὸ καὶ καθ' ἁρμονίαν συνεστάναι τὰ ὅλα. And the word συμφωνία seems to be used by him in l. VII. c. 88. in the sense, in which Æschylus, and Euripides above use the word ἁρμονία, Εἶναι δ' αὐτὸ τοῦτο τὴν τοῦ εὐδαίμονος ἀρετὴν καὶ εὖροισιν βίου, ὅταν πάντα πράττηται κατὰ τὴν συμφωνίαν τοῦ παρ' ἑκάστῳ δαίμονος πρὸς τὴν τοῦ ὅλου διοικητοῦ βούλησιν, though Mr. Harris, who quotes the passage (in his *Works*, Vol. I. p. 188.), translates the word as meaning the harmony of each man's particular genius with the will of the Dispenser of all things,

v. 601.

πυρὶ φλέξον,

ἢ χθονὶ κάλυψον, ἢ ποντίοισιν

δάκνῃσι δὸς βορὰν, μηδὲ μοι

φθονήσης εὐγμάτων, ἀναξ.

The Scholiasts offer nothing explanatory on this passage, but Stanley says (in a bracketed addition), “πυρὶ φλέξον, ἢ χθονὶ κάλυψον, *ritus funerandi*,” and Schütz says: “πυρὶ φλέξον, incredibiliter angit animum spectatoris, cum, ut se Jupiter igne potius comburat, aut terra abscondat, aut in mare projiciat, optat; quam ærumnosam enim ac deplorabilem ejus vitam esse oportet, cui nullus mortis gradus adeo terribilis est, quin tali vita optabilior esse videatur!” But, in my humble opinion, the allusion seems to be not to the *bolt of Jove*, but to *the punishment of combustion*; and I add that the χθονὶ κάλυψον seems to me to allude to *the mode of punishing by hurling the culprit into a precipice*; and that the ποντίοισιν δάκνῃσι δὸς βορὰν seems to allude to *the punishment of submersion*: now, as these three modes of punishment, the most *severe*, which the Athenian laws had enacted, were *only* used in cases of *extraordinary* atrocity, the reader must immediately perceive what an energy this interpretation would give to the passage, and in what bold and Æschylean colours it would paint the sufferings of Io. My opinion is

greatly confirmed by the following passage from an Epigram in the *Anthologia*, VII. 15. cited by Mr. Blomf. in his note on v. 1028.

καὶ ΠΥΡΙ, καὶ νιφετῷ με, καὶ, εἰ βούλοιο, κεραυνῷ

βάλλε, καὶ 'ΕΣ ΚΡΗΜΝΟΤΣ 'ΕΛΚΕ, καὶ 'ΕΣ ΠΕΛΛΗΓΗ.

It is to be observed here that, as *πυρὶ* is distinguished from *κεραυνῷ*, we must understand by the first *the punishment of combustion*: I shall, on a future occasion, offer to the reader some remarks upon the word *νιφετῷ*, which corresponds to the *λευκοπτέρω νιφάδι* in the 1029th v. of the *Prometheus*. Professor Brunings, whose admirable work (*ὀλίγον τε φίλον τε*) I have often already had occasion to quote, says in p. 178. “*βάραθρον* locus fuit Athenis foetidus et tenebrosus, uncis ferreis et acuminatis munitus, in quem *magnis* polluti sceleribus præcipitati fuerunt, conficiendi vulneribus, fame, et foetore: locum ipsum et supplicium delineavit Scholiast. Aristoph. ad *Plut.* v. 436.: cum barathro convenit *abyssus*, pœna notissima in sacra scriptura *Luc.* VIII. 30. *Apoc.* xx. 3, 14. nec multum dissentit dejectio de rupe, quem memorat Polyænus, l. II. c. 31. sect. 2. apud Judæos non ignota 2 *Reg.* ix. 33. 2 *Chron.* xxv. 12. *Luc.* iv. 29.:” “*Combustionis pœna rarior* in Græcia fuit:” “*Nec ignotum* Græcis fuit supplicium *καταποντισμοῦ, demersionis*; aqua enim expiare scelera creditur: ut autem eo certior, et citior mōrs seque-

retur suffocandos, ὅταν κατεπόντουν τινὰς, βάρος ἀπὸ τῶν τραχήλων ἐκρέμων, quæ verba sunt Scholiastis in Com.: an Hebræis hoc supplicium innotuerit, multi dubitant: clarissima tamen Christi verba sunt *Matth.* xviii. 6. ubi de *submersione* et *onere e cer-vice dependente* loquitur: eandem indicari poenam 1 *Tim.* vi. 9. ubi *cupiditates* dicuntur βυθίζειν¹ εἰς ὄλεθρον καὶ ἀπώλειαν, *submergere* et *perdere* cultores suos, judicat magnus Grotius." It is to be remarked that Bos in his *Antiquities* (p. 257. Eng. transl.)

¹ Thus Longinus says in sect. 44. p. 163. 3d. ed. oct. Toup. ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δουλαγωγῶσι, μᾶλλον δὲ, ὥς ἂν εἴποι τις, καταβυθίζουσιν αὐτάνδρους ἤδη τοὺς βίους. Toup adds in the note, "αὐτάνδρους τοὺς βίους est *rem familiarem una cum ipsis viris*: opportune Polyb. 3. 81. ἔνιοι δὲ διὰ τὴν πρὸς τὰς τῶν ἀφροδισίων ὁρμᾶς καὶ τὴν ἐν τούτοις ἐκπληξιν, οὐ μόνον πόλεις καὶ βίους ἀναστάτους πεποιήκασιν, ἀλλὰ καὶ τὸ ἔξιν αὐτῶν ἀφύγηνται μετ' αἰσχύνῃς, quod ad instar commentarii est: cf. Procop. apud Suid. v. Ἰωάννης, et D. Paul. in *prima ad Timoth.* vi. 9." With respect to αὐτάνδρους, Æschylus has in *Agam.* v. 140. αὐτότοκον, where Stanley says: "Schol. σὺν αὐτῷ τόκῳ, ut αὐτανδρον. Hesych. αὐτανδρον, σὺν αὐτοῖς τοῖς ἀνδράσι, quomodo et noster postea αὐτόπρεμνον *Eumen.* v. 404. ἐνειμαν αὐτόπρεμνον εἰς τὸ πᾶν ἐμοί." The βυθίζειν in the passage of St. Paul, as well as the καταβυθίζειν of Longinus, undoubtedly alludes to the punishment of καταποντισμὸς, and the expression was in both cases suggested by the association in the mind of the writers between *vices*, or *crimes*, and *punishments*.

distinguishes *κατακρημνισμὸς* from *βάραθρον*, and on the first refers to "Eur. *Troad.* v. 720. Pausan. *Phoc.* c. 2. p. 102. Ælian *V. H.* v. *H.* xi. 5. Hencl. *Otium Uratislaviense*," and on the 2d he refers to "Aristoph. *Plut.* v. 431. and Schol. Harpocr. at this word, and Vales. p. 30. Mauss. ad Plut. *de Flumin.* p. 17:" Professor Brunings seems also, in the passage cited, to distinguish between them: I doubt the propriety of this distinction, but I shall not, at the present moment, enter upon the discussion of the subject: on *καταποντισμὸς* Bos refers to "Schol. Aristoph. ad *Equ.* v. 1360. Potter ad Lycoph. v. 239. Wolf. *Cur. Philol.* ad Matth. xviii. 6." Upon the mode of punishing by submersion practised by the Germans and the Romans I have made some observations in my remarks upon the *Prom. Desm.* in No. VIII. of the *Class. Journ.* to which I shall add the following: Tac. says in *Germ.* c. 12. "Ignavos, et imbelles, et corpore infames, cœno ac palude, injecta insuper crate, mergunt:" Livy says in bk. i. c. 51. "Novo genere leti dejectus ad caput aquæ Ferentinæ, crate superne injecta, saxisque congestis, mergeretur:" Again in bk. iv. c. 50. "Ad vociferationem eorum, quos necari sub crate jusserat:" Plautus says in *Pæn.* 5, 2, 65,

*Sub cratim ut jubeas sese supponi, atque eo
Lapides imponi multos, ut sese neces.*

These passages completely identify the Roman with the Gothic, *crates*. This mode of punishing undoubtedly originated in Asia; for, as we learn from the elegant Mr. Maurice's *Indian Antiquities* (Vol. VII. p. 331.), in the Hindoo code of laws, women, who poison their husbands, are condemned *to have a large stone fastened round their neck, and themselves thrown into the river*; and again in p. 330. we are told that *the witness, who gives false evidence, shall be fast bound under water, in the snaky cords of Varuna for a hundred years*. Murphy observes in his note upon the passage of Tacitus, that the wife, who proved false to her husband, was, by the Burgundian code of laws, *to be suffocated in mud*: Dr. Aikin adds that "incestuous people used *to be buried alive in bogs in Scotland*," and refers to Penant's *Tour in Scotland*. 1772. pt. I. p. 351. and pt. II. p. 421. for the truth of his observation. Hence we are to consider as a remnant of this Gothic punishment the practice, which prevails among the populace of our country, (who take the administration of the law into their own hands on these occasions) of besmearing with dirt, and of throwing into a pond, or river, persons, who commit offences of a disgusting nature. The Roman punishment of parricide will here naturally occur to the reader: I have fully expatiated in the nature, and the antiquity of this punish-

ment in No. VIII. of the *Class. Journ.* In the following passage of Suetonius, bk. iv. c. 16. there is a manifest mention of the punishment of submersion: "Spintrias monstruosarum libidinum ægre, ne profundo MERGERET, exoratus [exoratas], urbe submovit:" Casaubon says here, "Reperio hoc genus supplicii in ejusdem personis solitum, ut de Cleomeue tyranno, et Periandro narrat Athenæus," l. x.: Again in c. 20. Suetonius says, "Eos autem, qui maxime displicuissent, scripta sua spongia linguave delere jussos, nisi ferulis objurgari, aut *flumine proximo mergi* maluissent:" Again Suetonius says in bk. ii. c. 67. "Pædagogum ministrosque Caii filii, per occasionem valetudinis mortisque ejus, superbe avareque in provincia grassantes, oneratis gravi pondere cervicibus, præcipitavit in flumen." Casaubon, perhaps erroneously, supposes that this punishment was inflicted, agreeably to the laws of the Lycians, or the Syrians, where Caius died, and adds: "Fuit autem hoc supplicii genus Romanis parum in usu, etsi ejus iterum mentio habetur l. iv. c. 19: Græcis fuisse non incognitum, testes Polybius, Diodorus, Plutarchus: de Syris ex Evangelio et Hieronymo cuivis liquet: *Matth.* c. 18. καταποντισμοῦ (ita Græci hoc supplicium vocant) modus is describitur quo Thallus iste periit, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ

ἐν τῷ πελάγει τῆς θαλάσσης: *Græci aliter, qui sontes in saccum, vel plumbeum dolium, ceu in culleum conjiciebant, ut ex Athenæi x. et xiv. palam est: similia in Martyrologiis multa: nec dissimilis modus apud Ægyptios: Lysimachus τοὺς λεπροὺς εἰς μολυβδίνους χάρτας ἀνέδυσαν, ἵνα καθῶσιν ἐς τὸ πέλαγος: alibi gravia pondera non cervicibus, sed pedibus appendebantur: Eusebius, l. viii. τῇ ἐξῆς ἡμέρᾳ λίθων αὐτοῦ προσάρτηθέντων τοῖς ποσὶ, μέσῳ πελάγει καταποντοῦται.* But it is evident from the other passages that this punishment was very often employed under the emperors. An instance of the punishment by combustion occurs in Plutarch's tract on the *Virtues of Women*, p. 54. ed. oct. Vol. iii. Wytttenbach. ἐπεὶ δὲ τῶν τιμῶν τῆς Ἀρεταφίλας καὶ τῶν ἐπαίνων ἐνεπλήσθησαν, οὕτω τραπεζόμενοι πρὸς τοὺς τυράννους, τὴν μὲν Καλβίαν ζῶσαν κατέκαυσαν, τὸν δὲ Λεάνδρον ἐνράψαντες εἰς βύρσαν, κατεπόντισαν. Upon the punishment of a Vestal virgin, for a violation of her chastity, by combustion, I have spoken in No. viii. of the CLASSICAL JOURNAL. Neither Bos, nor Brunings cites any instance of combustion. This punishment, among the ancient Hebrews, was inflicted upon harlots, as we learn from *Gen. c. 38. v. 24.* "Tamar, thy daughter-in-law, hath played the harlot, and also, behold, she is with child by whoredom: and Judah said, bring her forth, that she may be burnt:"

Again in *Leviticus*, c. xxi. v. 9. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father ; she shall be burnt with fire."

v. 690. τοιοῖσδε πεισθεῖς Λοξίου μαντεύμασιν.

"In principio Fab. quæ inscribitur *Plut.* Apollo vocatur Λοξίας,

—— τῷ δὲ Λοξίᾳ,

*Ὁς θεσπιαδεῖ τρίποδος ἐκ χρυσηλάτου.

existimo hoc nomen Apollini ob nullam aliam rationem dari, quam ob λοξὰ, obliqua et tortuosa ejus oracula ; videmus enim tunc potissimum insigniri eum hoc nomine, quum de responsis ejus et oraculis agitur : *Prom. V.* p. 42—: *Eur. Electr.* v. 399.

Λοξίου γὰρ ἔμπεδοι χρησμοὶ, βροτῶν δὲ μαντικὴν
χαίρειν ἐῷ,

atque ita h. l. ubi sermo est de oraculis : et ut Λοξίου nomen ipsi tribuitur ab oraculis, ita Παιῶνος a Medicina, cujus auctor etiam traditur ; sic enim dicitur a παῖω, sano, παιῶν est *medicus*. Schol. Comici nostri p. 68. ad hæc verba, Ἀσκληπιοῦ παιῶνος &c. παιῶν, inquit, ὁ καὶ παιήων, ὁ ἰατρὸς καὶ θεραπευτὴς τῶν νοσημάτων, καὶ γίγνεται ἐκ τοῦ παῖω, τὸ θεραπεύω.

Plut. *Consol. ad Apollon.* p. 106. citat versum ex poeta, παιὰν ἱατρὸς μόλοις: hinc videmus, tum præcipue ita appellari Apollinem, quando agitur de medicis, et de medicina: Pindar *Pythion.* ubi laudat Jasonem, medicum optimum, dicens, ipsum Pæanæ medicinæ auctorem, illi dare testimonium honorificum,

ἔσσι δ' ἱατὴρ ἐπικαιρότατος,

παιὰν τέ σοι τιμᾷ φάος.

Apollon. iv. 1510. οὐδ' ἦν παιήων — φαρμάσση. Lucian. *Dial. Jovis, Æscul. et Herc.* p. 208. ὥστε μὴδὲ τὸν παιήονα ἰάσασθαι σε, τὸ κράνιον, &c.: hanc veram hujus ἐπιθέτου rationem esse nullus dubito, et grammaticorum nugæ de eo rejicio." Bos (in the work cited before) p. 43. Thus the Chorus in the *Ædipus at Thebes*, v. 154. ed. Brunck. properly invoke—'Ιήϊε, Δάλιε, Παιὰν, to arrest the progress of the pestilence, which walked the city:

———— ἐν δ' ὁ πυρφόρος θεὸς

σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν.

C. Brunings says in his *Compend. Antiquit. Græc.* 2d ed. p. 207. "Apollo ἰήιος ex ἰάω, sano, Παν ἀπὸ τοῦ παίειν, mederi, οὔλιος ab οὔλος, sanus, ἀκέστωρ, ἱατρὸς, σωτὴρ, ἡπιος salutatur Spanhem. ad Callim. *Apoll.* v. 40. 46." Æschylus in *Agam.* v. 99. uses the word παίων in the sense of medicus, παίων τῇσδε μερίμνης.

v. 1028. πρὸς ταῦτα, ριπίσθω μὲν αἰθαλοῦσσα φλόξ,

λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι

χθονίοις κυκάτω πάντα, καὶ ταρασσέτω.

κυκᾶν πάντα is to confound all the elements, and hence the Latin proverb *miscere omnia*, or *miscere cælum et mare*. We have in v. 1124.

ξυντετάραχται δ' αἰθὴρ πόντω,

where Giacomellius (in Butler p. 206.) cites Ovid. *Met.* 11. 497.

Fluctibus erigitur, cælumque æquare videtur

Pontus, et inductas aspergine tangere nubes,

Psaln 106. 26. ἀναβαίνουσιν (κύματα) ἕως τῶν οὐρανῶν, and Virg. *Æn.* 3. 422.

Sorbet in abruptum fluctus, rursusque sub auras

Erigit alternos, et sidera verberat unda.

That *miscere cælum et mare* is a proverbial expression, may be learnt from Juvenal *Sat.* II. v. 25.

Quis cælum terris non misceat et mare cælo,

Si fur displiceat Verri?

Where Ruperti says: "*Similiter quid tandem est, cur cælum ac terras misceant?*" dixit Liv. 4. 3. ut Lucian. in *Prom.* 9. τῇ γῇ τὸν αὐρανὸν ἀναμειχθαι, ac nos *himmel und erde bewegen*, h. e. magnos motus turbasque concitare; de homine, qui indignatione et iracundia furit, vel qui monstra vidit ac

audivit, et tum clamando elementa ciere solet : cf. 6. 283, 4.

[— *Clames licet, et mare cælo*
Confundas, homo sum].

et versum Lucret. 3. 854. *leviter immutatum, ibique Wakef.* The line of Lucretius is,

Non sic terra mari miscebitur, et mare cælo.

Thus Virgil says in *Æn.* 5. v. 790.

———— *Maria omnia cælo*
Miscuit :

Again in *Æn.* 1. v. 133.

Jam cælum terramque meo sine numine, venti,
Miscere, et tantas audetis tollere moles ?

Compare with this passage the 50th verse, where the poet says of Æolus, and his *tumultuous subjects,*

Ni faciat, maria ac terras, cælumque profundum
Quippe ferant rapidi secum, verrantque per auras.

Heyne here quotes Lucretius, 1. 280. who says of the winds,

Quæ mare, quæ terras, quæ denique nubila cæli
Verrunt, ac subito vexantia turbine raptant.

Thus Tacitus, in his sublime description of a storm, says in *Ann.* book 2. c. xxiii. *Omne dehinc cælum, et mare omne in austrum cessit,* and thus too Æschylus says in v. 1121.

σκιρτᾷ δ' ἀνέμων
 πνεύματα πάντων, εἰς ἄλληλα
 στάσιν ἀντίπνουν ἀποδεικνύμενα,
 ξυντετάρακται δ' αἰθῆρ· πόντω.

Hence then *κυκᾶν πάντα*, and *miscere omnia* are properly spoken of conflicting winds, which disturb the whole face of nature. Ernesti in his *Index Latinitatis Ciceron.* gives this account of the word: "*Miscere*, *moliri res turbulentas*. *Mil.* 9. *Quanto ille plura miscebat*, *Har. R. Miscet, ac turbat*. *Cat.* 4. 3. *Nova quædam misceri, parari, impendere reip.*" *Miscere* is sometimes used absolutely by the ellipse of *omnia*: "*Miscere* absolute pro *miscere omnia*, *Cic. Q. Fratr.* 3, 9. *Pompeius abest, Appius miscet*, *Id. de Leg.* 3, 19. *Omnia infima summis paria* [this is exactly *miscere cælum et mare*, and indeed it immediately suggests the word itself to Cicero] *fecit, turbavit, miscuit*," Gesner's *Thesaurus*. Palairer, in his valuable, but neglected, book of Latin Ellipses, has noticed it (p. 212.), and adds these two passages: *Cic. ad Octav. Quibus ille septus omnia misceret, nulli parceret, sibi viveret*, *Pro Rosc. Amer. Qui, tanquam si offusa reip. sempiterna nox esset, ita ruebant in tenebris, omniaque miscebant*. We shall thus be enabled to perceive the force of *misceri* in the *Æn.* 1. v. 128.

Interea magno misceri murmure pontum,
as in *Æn.* IV. v. 160.

Interea magno misceri murmure cælum
Incipit : insequitur commixta grandine nimbus.

v. 229. ————— τοιάδ' ἐξ ἑμοῦ

ὁ τῶν θεῶν τυράννων ἀφελημένος,
κακάισι ποιναῖς ταῖσδε μ' ἀντημείψατο.

“ *Malam hanc mercedem mihi retribuit* : sic enim interpretari malo, τὰς ποινὰς, quam cum Stanleio *pænas* vertere ; punitum enim se a Jove Prometheus non concedebat, sed vexatum, injuria affectum [Dr. Butler has well replied to this by referring Schutz to v. 112.

τοιάσδε ποινὰς ἀπλακημάτων τίνα] :

mercedis vim interdum vocabulo *ποινὴ* tribui e Pindaro constat, qui *Nem.* I. 107. ἡσυχίαν καμάτων μεγάλων ποινὰν appellat,” Schutz. “ οὐδὲ γὰρ Ἀτρείδης ὀλίγῃ ἐπεκόμπασε μισθῷ, sic infra in *Λαο. Pallad.* v. 102, uti jam monuit Vulcanius, de mortali, qui Deum, nisi ipse voluerit, coram adspexerit, μισθῷ τοῦτο ἰδεῖν μεγάλῳ, *mercede id conspiciet magna*, nempe ubi μισθῷ pariter pro *pæna* sumitur ; et quomodo itidem *magna mercede* occurrit pro *magna*

damno apud Tullium *Tusc. L.3. c. v.* ubi interalia, quæ absurde a Crantore prolata memorat Cicero, illud legitur, *Nam istuc nihil dolere*, non sine magna mercede *contigit, immanitatis in animo, stuporis in corpore*: neque aliter Catullus *Carm. 77. Magno cum pretio atque malo*; nempe juxta illud Donati ad Terentii *Andr. A. 3. Sc. 5. Pretium pro stultitia est pæna, pretium pro virtute est et lucrum*, quod idem de *μισθῶ*, seu mercede pro retributione sumpta dicitur: quem usum etiam vocis hujus *pretii* in malam partem accepti, e duobus comicorum Latinorum locis (aliunde præterea notum) adtigit hic opportune eruditissima Fabri filia: neque aliter apud vetustos Græciæ scriptores, *ποινὴ* et *ἄποινον* vel *ἄποινα*, tam de *præmio* quam de *pæna* usurpantur; neque Pindari solum, apud quem, quod jam viderunt ejus interpretes, priori ferme sensu utraque vox sumi consuevit, ut *ποινὰ ἐξαίρετος καμάτων, præmium eximium laborum Nem. Od. 1.* et alibi; ac similiter *ἄποινα ἀρετῆς Pyth. Od. 2. ἄποινα μόχθων Nem. Od. 7. νίκης ἄποινα Isthm. Od. 8.* seu *virtutis, aut laborum, aut victoriae præmia*: sic apud Æs. *Prom. v. 176. ποινὰς τε τίθειν* explicant veteres enarratores, *χάριτας ἐνδιδόναι [ἀντιδιδόναι] beneficia, seu præmium rependere*, ob eam, quam patiebatur Prometheus, atrocem injuriam, seu pœnam; alibi autem in eodem dramate *γ. 223. κακαῖς ποιναῖς, malis seu molestis*

pænis dicitur, quasi nempe aliæ darentur ποινὰ, quæ non utique essent *malæ*, sed χάριτες potius, ut priori loco critici: mitto alium utriusque vocis ποινῆς et ἀποίνου usum ex Homero et priscis Grammaticis notum de *pretio*, quod ad redimendum pœnam datur: quo sensu etiam *pæna* dicta videtur apud Propertium, toties, ut notum, ἐλληνίζοντα L. 2. c. VIII. ubi de Briseide Achilli ad eum placandum restituenda, injuriaque quæ in ea eidem adimenda illata fuerat, resarcienda agitur,

At postquam sera captiva est reddita pæna ;

quanquam et ibi *sera pæna* de *tarda* Græcorum in eadem Briseide restituenda pœnitentia, haud male, ut a Passeratio factum, explicari etiam possit." Spanhem's *Obb. in Hymn. in Dian.* p. 310.

v. 362. Τυφῶνα θοῦρον, ὅστις ἀντίστη Θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ.

“Θοῦρος, *acer*, θοῦρον· πηδητικὸν, ὀρμητικὸν, πολεμικόν Hesych. Pers. 137. τὸν αἰχμαέντα θοῦρον εὐνατῆρα, Eurip. *Suppl.* 579. θοῦρος Ἄρης: notatu dignum est Martem, vel similem Martis Deum apud

Getas *Thor*, vel *Thur* audiisse, de quo vide omnino Thomam Gale *Opusc. Mythol.* p. 56. not." *Gloss.* p. 136. One of the most celebrated of the Scandinavian, and therefore of the German, Gods is *Thor*, of whom the curious reader will find an ample account in Mallet's *Northern Antiquities*. The Schol. B. says—*θοῦρον ὀρμητικόν, θρασύν*: *θοῦρος* is, as Mr. Blomf. might have observed, a Homeric (and perhaps a general) epithet of Mars: see *Il. O.* 142. "*θούρην βάτην*": cl. Salmas. *Exerc. Plin.* p. 872. ed. Ultr. notat *θοῦρος*, vel *θοῦρας* Græcum vocabulum esse, significans *violentum, impetivum*: quomodo Dorotheus Sidonius, vetus Poeta, in *Astrologia Martis* planetam sæpe *θοῦραν* vocat, et *θοῦραν ἄρη*: an itaque hic *θοῦρον* (quod infra) vel *θοῦραν, Ἄρηα*, legendum, ut *θοῦρον Ἄρηα* dixit Hom. *Il. O.* 142. an vero, *θοῦρον, βιατὰν*, vel *βιατὴν*, quæ Pindari vox est (*Nem. Od.* 9. 1030. ubi Schol. *ἰσχυρόν, ἀνδρείον*, quo modo mox *θουραίην* explicuit Hesych.) aliis dijudicandum relinquo." Alberti's *Periculum Criticum*, Lug. Bat. 1727.

σμερδναῖσι γαμφηλαῖσι συρίζων φόνον.

"*φόνος, cædes, cruor*: posteriorem sensum in hoc loco malim: vid. locum ex *Hymn.* Homer in notis citatum

[*λεῖπε δὲ θυμὸν*

φοινὸν ἀποπνείουσ'],

Eumen. 184. *θράμβους φόνου, Theb.* 44. *ταυρείου φόνου*, Apollon. 2. 1215.

ἔνθα Τυφάονα φασὶ Διδὸς Κρονίδαῷ κεραυνῷ
βλημένον, ὅππότε οἱ στιβαρὰς ἐπορέξατο χεῖρας,
θεσμὸν ἀπὸ κρατὸς σταῆσαι φόνον.”

Gloss. p. 137. The able critic, who noticed Mr. Blomfield's *Prometheus* in the *Quarterly Review*, if I remember rightly, adopts the opinion of Mr. B. that φόνος is to be here understood in the sense of *cruor*, upon the strength of the passage cited in the *Glossary* from Apollonius of Rhodes ; but neither of these scholars seem to have perceived, that Apollonius is speaking of the monster as *already dead*, whereas Æschylus, if I may be allowed the expression, *has not yet killed him*,¹ as his death is described a few lines below : it is to be observed too that Æschylus is speaking only of him as contending with Jupiter, as the context proves,

————— ὅστις ἀντέστη θεοῖς
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον,
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὥς τὴν Διδὸς τυραννίδ' ἐκπέρσων βίᾱ.

If φόνον means *cruorem*, as a learned friend once remarked to me, it should have been ἀπὸ σμερδνων γαμφήλων, as, in Apollonius, it is ἀπὸ κρατὸς : συρίζων φόνον means, then, indisputably, *hissing* τὸ συρίζων, ἐπεὶ δὲ ὀφέων κεφαλὰς εἶχε, τούτων δέ ἐστι

¹ See the *Class. Journ.* No. VI. p. 277.

slaughter, as the Schol. B. understood it, who rightly says—*συρίζων φόνον· ἐκπνέων, εἰκότως εἶπε τὸ συρίζειν*: the Schol. A. makes *συρίζων* not a proper (with the Schol. B. rightly), but a metaphorical expression, *τὸν ὀρμητικὸν πρὸς πόλεμον, ὃς πᾶσι τοῖς θεοῖς ἀντίστη, καταπληκτικαῖς σιαγίσιν ἤχων φόνον*. “Act. ix. 1. *ἐμπνέων ἀπειλῆς καὶ φόνου*: sæpissime apud Auctores Græcos occurrit phrasis *πνεῖν τι*, vel *τινὸς*, supple *ἐνεκα*: loca ab aliis allata non repetam, quibus addo potius Theocr. *Idyll.* ιη. 54. *φιλότητα πνέοντες*, [*Spirabat amores* Hor. *Carm.* L. 4. 13.] et *Id.* κβ. 82. *φόνον πνέοντες*, Q. Calaber L. 14. v. 72. *ἔθ’ αἱματοέντος ἀναπνέων ὀρυμαγδοῦ*, (sic legendum pro ὀριμαγδοῦ), Aristoph. *Ran.* p. m. 240. *πνέοντας δόρυ καὶ λόγχας*, Hom. *Il.* B. 536. *μένα πνέοντες*, Schol. *θυμοῦ καὶ δυνάμεως πνέοντες, τουτέστι γέμοντες*, Aristænet. L. 1. *Ep.* 5. *πνέων θυμοῦ*, Senec. *Thyest. Act.* 3. v. 503. *Cum spirat ira sanguinem*, Cic. *Cat.* 2. ‘Furentem audacia, scelus anhelantem, ferrum flammamque minitantem,’ Auctor *ad Herenn.* 4. 55. ‘Anhelans ex intimo pectore crudelitatem:’ cf. Agell. x. 3. ne plura addam [*Liv.* 3. 46. ‘Inquietum hominem, et tribunatum etiam nunc spirantem’]: est metaphora a feris, quæ prædam anhelantem quærent, ut graphice hic de Saulo dicatur, quem c. 8. 3. descripserat tanquam *λυμαινόμενον*, quod de *ursa*, vel *leone*, dicitur, aut *apro*: mentem

tamen ferit illud ἔμπνέαν, quod in allatis exemplis nusquam apparet: notat *inspirare*, ut apud Hom. *Il. P.* 502. et Lucian. *Tyrannic.* p. 705. &c.: suspicatus sum non sine ratione forte hoc compositum a Luca adhiberi, Hesych. ἔμπνεί μου, (vides eandem vocem cum genit.) ἔρᾱ μου, ποθεῖ με: idem postea, ἔρᾱ, εἰσπνεῖ, ἐπιθυμεῖ: sic ἔμπνείν ejusdem significationis esset cum εἰσπνεῖν: hoc autem apud Lacedæm. teritur pro ἔρᾱν, teste Ælian. *V. H.* 3. 12. unde εἰσπνιλος apud Theocr. *Idyll.* β. 13. est amator, ἔραστῆς, ut Schol. ex Laconica lingua observat. cf. Meursii *Miscell. Lacon.* L. 3. c. vi. p. 223.: ita vero Saulus depingeretur, tanquam *minarum ac cædis amator*, qui in crudelitatem ejusmodi ferebatur totus: non abludit, quod Cnemon ille apud Heliodor. L. 1. p. 16. refert de patre suo Aristippo, qui tam furibundo amore Demœnetam suam persequabatur, ut *totam illam spiraret*, ὅλην ἐκείνην ἔπνει, inquit: adde quod etiam in voce latet, Saulum ita continuis persequutionibus ac tormentis adsuetum, ac tepido cruore velut circumfusum fuisse, ut *auras* (quod Ovid. *Met.* 7. 556. ait) *graves captaret hiatu*, et minandi sanguinisque fundendi libidinem inde majorem *adtraheret* quasi, æstuque *repleretur*, Hesych. ἔμπνους, πεπληρωμένος." I. Alberti's *Periculum Criticum*, p. 51, 2.

v. 697. ἦσσαν πρὸς εὐποτόν τε Κερχνεΐας ῥέος,
 Λέρνης τε κρήνην· βουκόλος δὲ γηγενής
 ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς
 ὄσσοις δεδορκῶς τοὺς ἐμούς· κατὰ στίβους.

“ Λέρνης ἄκρον τε Ald. Rob. ἄκρην τε Turn. ἄκρην
 τε Pors. Canteri conjecturam in textum recepi, quam
 firmat Schol. A. καὶ πρὸς τὴν Λέρνην τὴν πηγὴν:
 sæpius memorantur Λερναῖα νάματα, Λέρνης ὕδωρ, et
 similia: nusquam, quod scio, Λέρνης ἄκρα: re tamen
 accuratius perpensa, magis placet conjectura, quæ
 nuper in mentem venit, ἀκτὴν τε Λέρνης: ἄκρη et
 ἀκτὴ haud semel confunduntur: cf. Pierson. *Verisim.*
 1. 2. p. 15. Luzac. *Exercit. Acad.* p. 56.” Mr.
 Blomfield in the Note. This is by far the happiest
 conjecture; but Mr. Blomfield may be surprised to
 learn that Spanhem in his *Obb. in Hymn. in Pallad.*
 p. 581. had made the same emendation, and had
 supported it by solid argument, as well as by a pass-
 age of Pindar:

“ ————— εὐποτόν τε Κερχνεΐας ῥέος
 Λέρνης ἄκρην τε,

h. e. juxta interpretem,

— *Ad potus salubrem Cenchree laticem,
 Altumque Lernæ fontem,*

quasi nempe subaudienda ibi esset, et quo eum

induxit Græci ad h. l. enarratoris glossa, vox κρήνη, aut πηγή, aut vero quasi de Argivorum *arce* ageretur, quæ non ad Lernam, sed Argis erat sita, ac ubi sc. Io œstro accensa refrigerationem, ut cum Plinio loquar, quæreret : unde aliena plane ibi vox ἄκρην, et pro qua obvia unius literæ mutatione ἀκτὴν legendum pridem vidi ; ad mare enim, seu sinum Argolicum, eumque XL. stadiis juxta Pausaniam L. II. p. 154. Argis dissitum, sita erat urbs, et fons cognominis *Lerna*, inde Neptuno sacra : immo quam meam loci illius apud Æs. emendationem omnino, et in quem opportune postea incidi, evicit similis apud Pindarum locus *Olymp. Od. 7. p. 64. Λερναίας ἀπ' ἀκτῶς, Lernæo a litore* : ad eum autem adductum Æschyli locum notant veteres ejus interpretes, τὸν ῥοῦν τῆς Κέγχρης [ἥτις] κρήνη ἐστὶν Ἀργεῶς, καὶ πρὸς [τὴν] Λέρνην τὴν πηγὴν : nempe *Κερχναίας ῥέος*, ad quod accurrebat lymphata Io, sicut alibi ab eodem Tragico dicitur *Agam. v. 810.*

ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος,

sitienti viatori fontanum laticem :

Κεγχρεῶν vero, ut haud ignobilis Argolidis loci, meminit Strabo L. 8. p. 376. ejusque situs qua Tegea nempe Argos ducit ; neque eundem omisit, ubi de Argivis et Argolide agit Pausanias L. II. p. 129. [ἐπανελθοῦσι δὲ εἰς τὴν ἐπὶ Τεγεᾶς ὁδὸν ἐστὶν ἐν δεξιᾷ τοῦ ὀνομαζομένου Τρόχου Κεγχρεαί, τὸ δὲ

ὄνομα ἐφ' ᾧ τῷ χαρίῳ γέγονεν, οὐ λέγουσι, πλὴν εἰ μὴ
καὶ τοῦτο ἄρα ὠνομάσθη διὰ τὸν Πειρήνης παῖδα],
quanquam uterque citra ullam peculiarem fontis
ibidem mentionem, quod liquidum tamen ex adlatis
Æs. verbis criticorum ad eadem Scholiis." The latter
part of this note is as important as the other; for,
notwithstanding the positive assertion of the Scholiast
that *Κερχρείας ῥέος* means *a fountain at Argos*, yet
critics, who have overlooked the excellent note of
Spanhem, have dreamed about *a river*; καὶ ληρούς!
"Fluvius" [this is false] "Argis *Κέρχρη*" dictum
vult Schol. A. quod cum cæteris quadrat; licet apud
nullum meminerim me legisse: neque enim *Κερχρείος*
fluvius in Ephesiorum regione (Tacito *Ann.* 3. 61.
et Pausan. in *Achaicis* memoratus) hic locum habere
possit: uti nec *Κερχρείας*, Corinthiorum navale ad
Saronicum Sinum, de quo Ptolemæus et alii," Stan-
ley. Pauw conjectures ἔδος, and Heath says: "Si
propius rem consideres, purus putus solæcismus est
εὐποτον ἔδος: fluvio quidem, aut fonti optime con-
venit istud epitheton; sed quis unquam de solo loci
cujuscunque dixit εὐποτον esse: dicendum est igitur,
aut rivum quendam ignobilem, atque adeo forsitan ab
aliis scriptoribus haud memoratum, Cenchream vicum
præterlabentem, hic designari; aut Erasinum forte
fluvium, qui non longe a Cenchrea abest, hoc nomine,

Æschyli temporibus, fuisse notum : εὐποτον ῥέος ποταμῷ
nostro alibi etiam usitatum : vide infra v. 811."

My good friend, Dr. Butler, has attempted to vindicate the reading of ἀκρην τε, but, when he has seen the note of Spanhem, I doubt not that he will reject it; "Recte monet Brünck. vulgatam lectionem tueri posse, nam βαθὺς λείμων v. 653. convallem significat, qui sine locis editioribus adjacentibus existere non potest: quis vero, nisi oculatus testis, collem loco ab Æschylo indicato imminere negaverit? Quin colles ibi fuisse ex oculato teste probabimus: Pausan. II. 36 κατιόντων δὲ ἐς Λέρνην, *qua ad Lernam descenditur*: quis autem de *descensu* in *plano* loquitur [my learned friend must allow to me the right of private opinion; for the word does not appear to me *necessarily* to imply an actual descent from a mountain: thus we use with the same latitude the similar phrases of 'to go up to town,' 'to go down into the country,' without meaning an actual ascent of, or descent from, a mountain; and so the Greeks used the word ἀνάβασις]: sed, ut rem extra controversiam ponamus, adferendus alter Pausaniæ loc. ex eodem capite, ad finem, Ἡ δὲ Λέρνη ἔστιν, ὡς καὶ τὰ πρότερα ἔχει μοι τοῦ λόγου, πρὸς θαλάσσην, καὶ τελευτὴν Λερναῖα ἄγουσιν

ἐνταῦθα Δήμητρι· ἔστι δὲ ἄλσος ἱερὸν, ἀρχόμενον μὲν ἀπὸ ὄρους, ὃ καλοῦσι Ποντῖνον· τὸ δὲ ὄρος ὁ Ποντῖνος οὐκ ἐξ τὸ ὕδωρ ἀπορρεῖν τὸ ἐκ τοῦ θεοῦ, ἀλλ' ἐς αὐτὸ καταδέχεται· ρεῖ δὲ ποταμὸς ἀπ' αὐτοῦ Ποντῖνος· καὶ ἐπὶ κορυφῇ τοῦ ὄρους ἱερὸν τε Ἀθηνᾶς Σαίτιδος κ. τ. λ. :

hic habes et montem, et montis cacumen, ut de recepta lectione dubitare vix possis: obelum tamen ad ἄκρην habet Pors. 2." Dr. B. here interprets βαθὺν λειμῶνα v. 67S. in the sense of "*convallē, qui sine locis editioribus adjacentibus existere non potest*:"

"Nimirum in vicinia fontis Lernæi convallis est, in qua prata erant pascendis pecoribus idonea; his pratis vero colles imminebant: βαθὺς λειμῶν est igitur *pratū in valle depressiore*," Schutz: "Va dans les plaines fertiles de Lernes," French Translator: this last is the right translation, as Mr. Blomfield, who has collected very many instances of this usage, has seen. The reader can consult Mr. Blomfield's note, and I shall content myself with citing the very satisfactory observations of that wonderful scholar, Spanhem, in *Hymn. in Apoll.* p. 84, 5. and in *Cererem*, p. 717. which seem to have escaped the notice of Mr. B. "βαθύγειον ἐμὴν πόλιν—Cyrenas patriam suam, βαθύγειον urbem hic vocat Poeta eodem sensu, quo eandem condidisse dicitur Battus apud Pindar. *Pyth. Od.* 4. ἐν ἀργινόεντι μαστῶ, seu in *ubere terræ sinu*, sicut eundem loc. ibi explanant

veteres critici:—quam insuper vocem βαθύγειον de
fecundo arvo usurpat Chrysostom. nempe βαθύγειον
καὶ λιπαρὰν αὐλακα, *fecundum frugibus et pinguem*
sulcum Serm. II. in *Obscur. Vet. Test.* p. 618.
T. VI. Ed. Savil. [Mr. Blomf. rightly observes that
βαθεῖαν ἀλοκα in *Theb.* 593. means not *profundum*
sulcum, but *fertilem*: so Plato, who is cited by the
Schol. A. upon the passage, understood the word;
for he explains the βαθεῖαν (as Chrysostom does the
βαθύγειον) by λιπαρὰν: so too the Schol. B. explains
βαθύχθονα in *Theb.* 312. by λιπαρὰν]: neque aliter et
apposite quidem ad hæc Callimachi verba Lemnus
insula vocatur γαῖα βαθυλήϊος, i. e. *frugibus abun-*
dans solum, apud Apollon. L. 1. v. 830.: ita apud
Æs. *prædices* dictus βαθύπλουτος, *Suppl.* v. 263. et
leo Nemæus βαθύστερνος, seu *magni vel ampli pec-*
toris, apud Pindar. *Isthm. Od.* 3. 451.; in quibus
nempe ac aliis id genus compositis illud βαθὺς, seu
βαθὺ, *copiosum*; et *multum*, aut *valde* notat: quo-
modo etiam a Theocrito non solum βαθὺς ὕπνος *Idyll.*
8. v. 65. sed παῖσδ' εἰς βαθὺν ὄρθρον, *ludere usque*
ad altum diluculum, seu *summum mane* dicitur *Idyll.*
18. v. 404. sicut eadem locutione usus Polyænus
Stratag. L. II. c. 28. καὶ πάλιν βαθείος ὄρθρου τὸν
αὐτὸν, atque *iterum summo mane eandem*; et quibus
obiter illustratur similis locutio a Luca adhibita
Evang. c. XXIV. v. 1. ὄρθρου βαθείος ἦλθον, ubi vetus

interpretes, *valde diluculo venerunt* :” “βαθὺν οἶκον—
 non *profundum domum*, ut hic interpretes, sed vel
 totam, seu quantacunque eadem esset, *domum exsic-*
carunt, quod additur, seu exhaurerunt Erysichthonis
 dentes; ejus nempe insatiabilis ingluvies: βαθὺς enim
 et βαθὺ pro *multo, copioso, abundanti*, ac formata
 inde composita, a Græcis passim dici obvium, ut
 βαθύχθον’ αἶαν, *feracem terram*, apud Æs. *Sept.*
Theb. v. 312. et apud eundem *Suppl.* v. 563. βαθύ-
 πλουτον χθόνα, *fertilem admodum terram*, ac prout
 βαθυλήϊος ἄλλων νήσων, *segetibus abundans præ aliis*
insulis, Lemnus dicitur ab Apollonio L. 1. v. 380. :”
 upon the βαθύχθον’ αἶαν *Theb.* 312. Schutz says :
 “Fertile, pingue solum, i. q. ap. Homerum ἐρίβωλος
 et ἐριβῶλαξ:—sic ap. Eurip. *Phæn.* v. 647. γύας
 Δίρκας χλοηφόρους Καὶ βαθυσπόρους,” and Dr. Butler
 adds: “βαθὺ ἔθνος etiam dixit Philostr. in *Vita*
Apollonii 1. 4. pro gente, quæ opibus valebat, ubi
 adi sis quæ annotata.” Stanley cites upon the 599th
 verse of the *Seven at Thebes*, Pindar *Nem.* 4. 13.
 φρένα βαθεΐαν, et *Nem.* 7. 1. βαθύφρονα: Olearius
 observes upon the passage, to which Dr. Butler
 refers: “βαθὺ, *abundans, copiosum, multum, opu-*
lentum: sic in *Vitis Sophist.* L. 1. Prodicus τοὺς
 εὐπατρίδας τῶν νέων καὶ τοὺς ἐκ βαθέων οἶκων ἀνι-
 χνεῦσαι, et L. 2. Hermocrates πατρῶον οἶκον βαθὺν
 nactus dicitur [compare these two passages with the

veteres critici:—quam insuper vocem βαθύγειος *τε* of
fæcundo arvo usurpat Chrysostom. nempe βαθύ, *profundus*
καὶ λιπαρὰν αὔλακα, *fæcundum frugibus et pinguedine in*
sulcum Serm. II. in Obscur. Vet. Test. p. 100. T. VI. Ed. Savil. [Mr. Blomf. rightly observes, βαθεῖαν
βαθεῖαν ἀλοκα in Theb. 593. means not *profundum*, but *fertilem*: so Plato, who is cited in
Schol. A. upon the passage, understood it so, for he explains the βαθεῖαν (as Chrysostom βαθύγειον) by λιπαρὰν: so too the Schol. I. βαθύχθονα in Theb. 312. by λιπαρὰν]: nec
apposite quidem ad hæc Callimachi verba, ἡ γαῖα βαθυλήϊος, i. e. *frugifera*
insula vocatur γαῖα βαθυλήϊος, i. e. *frugifera solum*, apud Apollon. L. 1. v. 830.
Æs. prædixes dictus βαθύπλουτος, Suppl. Nemæus βαθύστερνος, seu *magni vel*
toris, apud Pindar. Isthm. Od. 3. 451 nempe ac aliis id genus compositis illud
βαθὺ, *copiosum*, et *multum*, aut *valde* modo etiam a Theocrito non solum βαθὺ
8. v. 65. sed παύσδεν εἰς βαθὺν ὄρθρον, *ad altum diluculum*, seu *summum mane*
18. v. 404. sicut eadem locutione u. Stratag. L. II. c. 28. καὶ πάλιν βαθὺ
αὐτὸν, atque *iterum summo mane eandem* obiter illustratur similis locutio a
Evang. c. XXIIV. v. 1. ὄρθρου βαθύς ἔστι

emper: the poet says that
 is heifer belonged, was a
 on v. 386. Mr. B. says:
 lum pro ψυχῇ, vel τρόπος
 Plutarch. Hesych. ὀργή

ργαῖς ἔμπεδος,

λους

το:

ss. p. 140.

Hesychium, Vol. III.

in Theognis,

καρτερὸς εἴης,

ος ἔχει,

Ἰνδρὰ σαφηνῶς,

ὅστις ἂν ᾖ,

θεν δρῶντι

τι σοφῶ.

the Schol. A. and B.

word in the *Prometheus*

μηδὲν ἡμερότητος ἐν ἑαυτῷ

τὴν ὀργὴν, ἥτοι ἀκαταπόνητος,

ol. A. ὁ πολὺς καὶ ἀκράτητος

ol. B.

βαθὺν οἶκον of Callimachus above in the note of Spanhem]; estque adeo ἔθνος βαθύ, *gens opibus valens*: sic μακροῦ πλούτου βαθὺς dixit Soph. in *Ajac.* [*Rom.* 11. 33. ὃ βάθος πλούτου καὶ σοφίας θεοῦ]: —βαθυχαῖος tamen *valde nobilem* notat Æsch. *Suppl.* v. 865.” Spanhem says in his *Obb. in Hymn. in Pallad.* p. 580. “Eadem vero, quanquam a priscis auctoribus, modo *palus*, ab aliis *fluvius*, immo juxta Strabonem, p. 368. *palus* simul et *fluvius* paludi cognominis, eo *Lernæ* apud Argivos nomine diceretur (ac unde explicandus est obiter Æsch. a quo *Prom.* v. 653. Λέρνης βαθὺς λειμῶν dicatur, *Lernæ* nempe *profundus campus*, seu πεδῖον, fluvio nempe illi ac paludi adjacens, et quomodo *prata Caystri*, seu λειμῶνας de ejusmodi πεδίῳ dixit, ut id antea vidimus ad superiorem *Hym. in Dian.* v. 257. Maro *Georg.* l. 1. v. 384), haud eo minus tamen *Lerna*, *fons* etiam Argiæ aliquoties ab antiquis auctoribus et grammaticis dicitur.”

v. 698.

βουκόλος δὲ γηγενής

ἄκρατος ὀργήν Ἀργος ἀμάρτει, πυκνοῖς

ᾧσσις δεδορκώς τοὺς ἔμοῦς κατὰ στίβους.

“ἄκρατος ὀργήν, *fervidus iram*: ἄκρατος proprie dicitur de vino sine aquæ admistione, ideoque fervido, quod monuit Butlerus,” *Gloss.* p. 164. But ὀργήν

here means *disposition*, or *temper*: the poet says that the herdsman, to whom this heifer belonged, was a man of a *cruel disposition*: on v. 386. Mr. B. says: “ὀργή, plerumque *ira*, interdum pro ψυχῇ, vel τρόπος ponitur, uti in h. l. intellexit Plutarch. Hesych. ὀργή τρόπος. Soph. *Ajax*. 639.

οὐκ ἔτι συντρόφοις ὀργαῖς ἔμπεδος,

Antig. 355.

ἀστυνόμους

ὀργὰς ἐδιδάξατο:

vid. Heringa *Obs.* p. 49.” *Gloss.* p. 140.

Toup, in his *Emendationes in Hesychium*, Vol. III. p. 294. cites these passages from Theognis,

εἰ δὲ φέρην τὰ γελοῖα, θύρηφι δὲ καρτερὸς εἴης,

γινώσκων ὀργὴν ἦντιν ἕκαστος ἔχει,

Again,

μή ποτ' ἐπαινέσσης, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς,

ὀργὴν, καὶ ῥύθμον, καὶ τρόπον, ὅστις ἂν ᾖ,

Again,

Τιμαγόρα, πολλῶν ὀργὴν ἀπάτερθεν ὁρῶντι

γινώσκειν χαλεπὸν καί περ ἰόντι σοφῶ.

It is to be observed too that the Schol. A. and B. seem to have understood the word in the *Prometheus* in this sense—ἄκρατος· ὁ μηδὲν ἡμερότητας ἐν ἑαυτῷ φέρων, ἀλλ' ἄκρατος ὦν τὴν ὀργὴν, ἥτοι ἀκαταπόνητος, μὴ κρατούμενος, Schol. A. ὁ πολὺς καὶ ἀκράτητος πατὰ τὴν ὀργὴν, Schol. B.

v. 64. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον.

“αὐθάδης, *sibi placens*, ita glossæ veteres : *pertinax*, ‘*qui nisi quod ipse facit, nil rectum putat*,’ ut ait Terentius *Adelph.* 1. 2. 18. cf. Schneider ad Theophr. c. 23. pro metaphora cf. Oppian *Cyneg.* 1. 59. χαλκοῦ γενέσσει τερήσας, ubi lege *τορήσας*,” *Gloss.* p. 103. “ab αὐτὸς et ἄδω, *placeo*, quam etymologiam tradit Philos. in *Moral.* τῶννομ’ ἔοικεν ἀπὸ τοῦ τρόπου κεῖσθαι· ὁ γὰρ αὐθάδης, αὐτοάδης τίς ἐστιν, ἀπὸ τοῦ αὐτὸς αὐτῷ ἀρέσκειν : unum hoc est ex iis vitiis, quod ab Episcopo summovet Doctor Gentium *Tit.* 1. 7. δεῖ γὰρ τὸν ἐπίσκοπὸν ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, *non sibi pertinaciter placentem*, uti optime Beza : τῇ αὐθαδεΐᾳ plane contraria est *comitas*, seu *affabilitas* : αὐθάδειαν certe vulgo verterem *surliness* : Æsch. *Prom. V.* [194.] οἶδ’ ὅτι τραχὺς τε καὶ παρ’ ἑαυτῷ Τὸ δίκαιον ἔχων Ζεὺς,¹ i. e.

¹ Mr. Blomf. in his note upon this passage cites two references of Professor Porson to Eur. *Suppl.* 441. (431.) κρατεῖ δ’ εἰς, τὸν νόμον κεκτημένος Αὐτὸς παρ’ αὐτῷ, and to Sext. *Empiric. advs. Mathem.* 2. 31. μηδένας γὰρ ἐπιστατοῦντος νόμου, ἕκαστος ἐν χειρὶ τὸ δίκαιον εἶχε, and says in his *Gloss.* p. 118. “παρ’ ἑαυτῷ τὸ δίκαιον ἔχων, *justitiam penes se habens, pro suo libitu regnans*.” This *pro suo libitu regnans* is exactly the meaning: the will of Jupiter was the law: thus Justin says in his *History*, bk. I. c. 1. “*Arbitria principum pro legibus erant*,” and again in bk. 2. c. 7. “*Libido regum pro legibus habebatur*,” which is

αὐθάδης, Schol. πάντα δικαίως οἰόμενος ποιῆν, αὐτὸς
 ἑαυτῷ ἀρέσκων, h. e. αὐθάδης, αὐτάρεσκος :—αὐθάδης
 semper in vitio ponitur, nec unquam bono in sensu
 usurpatur: metaphorice rebus inanimis tribuitur,
 κατὰ σχῆμα γλυκύτητος, et est ισχυρὸς, στεῖρρὸς,
firmus, durus: Æsch. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη
 γνάβον, *adamantini cunei, i. e. ferrei clavi, firmam,*

expressed by Tacitus in his *Annals*, bk. 111. c. 26. "Nobis
 Romulus ut libitum imperitaverat." The two Scholiasts have so
 interpreted it, παρ' ἑαυτῷ τὸ δίκαιον ἔχων· πάντα δικαίως οἰόμενος
 ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκων, καὶ δίκαιον νομίζων εἶναι ἕπερ ἂν βούλη-
 ται πράττειν, Schol. A. τὸ γὰρ αὐτῷ δόξαν δίκαιον ἡγεῖται, κἄν
 ἀδικιώτατον ἦ. Schol. B. Stanley adds in a bracketed addition,

"*Stat pro ratione voluntas.*"

Casaubon (in Butler p. 137.) justly observes, "Sic Dio, p. 268.
 ἔχειν παρ' ἑαυτῷ τὸ δίκαιον, et videtur esse proverbium." It is
 precisely the same as the words ἰδίους νόμοις κρατύνων, in v. 410.
 Spanhem, in his *Obb. in Hym. in Jov.* p. 5. Vol. II. ed. Ultrajecti
 1697., has erroneously understood the words of Prometheus in a
 good sense: "δικασπόλον Οὐρανίδησι—Jupiter vero ipse hic dicitur
 δικασπόλος, apud Æsch. autem præclare, non jura dans solum,
 sed juris omnis fons, παρ' ἑαυτῷ τὸ δίκαιον ἔχων, *apud semetipsum
 jus habens, Prom.* v. 186. unde scite eam in rem Plutarch. de
 eodem Jove, ceu summo Deo, *ad Princip. Inerudit.* p. 781.
 ὁ μὲν Ζεὺς οὐκ ἔχει τὴν Δίκην πάρεδρον, ἀλλ' αὐτὸς Δίκη, καὶ
 Θεμὶς ἐστὶ: hinc ut verum utique et incorruptum Δικαιοπόλον
 decet, dictus idem a laudato modo tragico *Suppl.* v. 408. νέμων
 εἰκότως "Ἀδίκῃ μὲν κακοῖς, ὅσα δ' ἐν νόμοις, ac præterea Ζεὺς Νεμέ-
 τωρ ab eodem dictus *Sept. Theb.* v. 490. quanquam alibi intuitu
 gravis poenæ, qua Jovis jussu plectebatur Prometheus, *eundem ut
 novis et iniquis legibus regnantem* redarguat Chorus in cognomine
Dramate, v. 150. νεοχμοῖς δὲ νόμοις Ζεὺς ἀθέσμως κρατύνει."

duram cuspidem—τὸ ἄκρον τοῦ σιδηροῦ ἥλου, inquit Schol." J. Duport in *Theophr. Char. Prælect.* p. 439—40. Casaubon observes upon the same passage of Theophrastus: "Omnino superbix duo insunt mala; vana de sua præstantia opinio, et despectus aliorum: prius illud proprie αὐθάδεια est, posterius ὑπερηφανία, sive ὑπεροψία: suffenus sibi est ὁ αὐθάδης, contumeliosus in alios ὁ ὑπερήφανος: ac vix est, ut in quo duorum istorum alterum insit, non et utrumque insit: quare etiam apud scriptores hæc passim videas omnia conjungi, atque eidem tribui:" "eodem modo," says J. Alberti in his *Observationes Philologicae in Sacros N. F. Libros* Lug. Bat. 1725., who quotes the passage, "hic a Petro (2 Ep. 2. 10.) καταφρονούντες, αὐθάδεις, et βλασφημοῦντες, junguntur."

PASSAGE IN TACITUS'S GERMANY ILLUSTRATED.

Trans Suionas aliud mare pigrum, ac prope immotum, quo cingi chudique terrarum orbem hinc fides, quod extremus cadentis jam solis fulgor in ortus edurat, adeo clarus, ut sidera hebetet: sonum insuper mergentis audiri formasque deorum, et radios capitis aspici persuasio adjicit: illuc usque (et fama vera) tantum natura. Cap. XLV.

THIS passage has baffled the sagacity of critics in every age since the restoration of learning, but I trust that some little light will be shed on it by me, and I shall endeavour to discuss the merits of the different conjectures upon it with candour and impartiality, at the risk of being considered as one of the prolix critics.

Mare—quo cingi cludique terrarum orbem hinc fides.
 “ Quod vulgo dicimus *la mer glaciale*: præter quam quod borealis pars sinusque maris Suevici, *la partie Septentrionale de la mer Baltique et les golfes de Finlande et de Bothnie*, quotannis frigore et glacie ita rigeant, ut sine maximis difficultatibus, teste erudito Rudbeckio, *Atlantica*, p. 523. navibus adiri non possint; Suionibus, qui classibus valebant, compertum quoque fuit mare glaciale, quod ultra gradum 81. æstate vel hieme, nullas naves admittit: vide eundem Rudbeck. loc. cit. p. 359.” Brotier. *Hinc fides.* “Parum apposite ad astronomicas rationes; in his enim terrarum finibus extremus cadentis solis fulgor usque in ortus, vel in ortum” [“Non sperno pluralem vocem, *ortus*; mallet tamen *ortum*,” Pichena: “*In ortum*—sic forte etenim legendum,” Kirchmajer: in Vossius’s *Libro veteri, In ortus*], “edurat, non quod ibi sit naturæ terminus; sed quod terræ ibi protendantur

ad gradum 72, ac proinde ultra circulum polarem Arcticum, sub quo, vi solaris cursus, viginti quatuor horas lucescit: hac de re si plura volueris, vide eruditum Varenium, *Geog. Generalis* 2. 25." Brotier. "*Cadentis solis* hic non recte fit mentio; *cadere* enim sol dicitur in sphæra recta, aut saltem non admodum obliqua: at vero in septentrionali tractu non tantum juxta veterum hypothesin, sed etiam rei ipsius veritatem, sol circuit et lambit, potius quam subit, horizontem: recte igitur in libro veteri sic concipiuntur hæc verba, *Quod extremum radens, jam solis fulgor in ortus edurat, adeo clarus, ut sidera hebetet*," Vossius. That the reasoning of Vossius is not conclusive, may be learnt from this circumstance that, if we read *emergentis* in the subsequent clause, *sonum insuper emergentis*, we must allow that what *emerges* must have previously *sunk*, or, if we read *mergentis*, or *immergentis*, we must allow that Tacitus *might* have used *cadentis* in the previous clause for the same reason. *Sonum insuper emergentis audiri*. "*Malim se mergentis*; nam hæc persuasio rudis et cascæ plebis fuit, solem dum in oceanum cadit, stridorem edere non aliter quam si ignitum ferrum condatur in aquam: Posidonius apud Strabonem, l. 3. λέγειν φησὶ Ποσειδώνιος τοὺς πολλοὺς μείζω δύνειν τὸν ἥλιον ἐν τῇ παρωικεαντίδι μετὰ ψόφον παραπλησίως, αἰστανεὶ σίζοντος τοῦ πελάγους κατὰ σβέσιν αὐτοῦ, διὰ

τὸ ἐμπίπτειν εἰς τὸν βυθὸν: Florus de Decimo Bruto in Hispaniis bellante, *Non prius signa convertit, quam cadentem in maria solem, obrutumque aquis ignem, non sine quodam sacrilegii metu et horrore deprehendit*: Juvenalis ab illo ævo,

Sed longe Calpe relictæ

Audiet Herculeo stridentem gurgite solem [14. 280.]:

quid D. Hieronymus, nonne in eodem errore, aut sermone? In *Eccles.* c. 1. ‘Sol ipse, postquam ardentem rotam Oceano tinxerit, per incognitas nobis vias, ad locum unde exierat regreditur.’” Lipsius: “Verbum *emergentis* a Ven. ac Bon. codicibus abest: si vero retinendum sit, aut cum Lipsio legerim *se mergentis*, aut potius *mergentis*,” Pichena: “Lipsius rationem habuit, cur legeret *se mergentis*, sed potuit verius *immergentis*,” Colerus: “Cum non visatur in antiquitus editis verbum *emergentis*, certe hinc tolli debebat; nam intelligunt tam prope se occidere solem, ut strepitum currus, equorumve hinnitum exaudiant aliaque,” Gruterus: “Et vero illa cascæ fuit plebis persuasio, mergi solem cadentem, et hinc stridorem nasci, perinde ut fit, si quando candens ferrum aqua extinguitur: sonus itaque fuerit non *emergentis*, sed *se mergentis*,” Conringius. “Melius *immergentis*, vel *se mergentis*:—ita Rhenanus e Cod. Kapp.: a MS. Turic. et editionibus veteribus abest *emergentis*; unde forte redundat:

emendabat Lipsius *se mergentis*: proprius ad veterum scripturam, *immergentis*; scribebant enim librarii *īmergentis*: porro stridentem solem passim exhibent poetæ, cum in Oceanum immergitur, nunquam vero cum inde emergit." Brotier. I, for my own part, prefer *immergentis*, and approve the reasoning of Brotier that the poets never speak of the *hissing noise*, when they are speaking of the rising sun. *Formasque Deorum, et radios capitis adspici persuasio adjicit.* "Cum pace dictum sit, salva lectio et mens auctoris paulo altior videtur: per *Deorum* enim *formas* spectra Tacitus et dæmonum apparitiones designavit; semper enim ista per naturam frigoribus damnata loca Finniæ, Lappiæ, Norvagiæ, Islandiæ, &c. exercitiis infesta magicis et dæmoniis illusionibus fuere," Kirchmayer. Oberlin, who quotes this opinion of Kirchmayer, refers us to *Annals*, bk. II. c. 24. *Ut quis ex longinquo reuenerat, miracula narrabant, vim turbinum, et inauditas volucres, monstra maris, ambiguas hominum et belluarum formas, visa, sive ex metu credita.* Oberlin also records another interpretation: "Forsan et ad aurore borealem hæc referenda putant, ejus miri lus et luminis vibrationes, et apud alios barbaros, et apud ipsos Græcos, Deorum formas radiantemque superorum cœtum repræsentare sint visæ conjecturam hanc egregio loco ex De Pauw *Res. sur les Américains*

T. i. sect. 2. repetito, firmant." The Bipontine editors retain the reading of *Deorum*, and give a different interpretation: "Existimant effigies animalium impressas soli, unde deciduis seminibus præcipue in mari monstrificæ gignantur effigies, ut est apud Plin. H. N. 2. 3. credidisse et illas gentes." Longolius also retains *Deorum*, which he interprets of the stars, as in Ovid *Met.* i. 73.

Astra tenent caeleste solum, formæque Deorum,

Heinsius proposes *formæque decorum*. "Melius *formasque equorum*, ni forte *formas Deorum* accipias de Neptuno aliisque marinis Deis solem excipientibus," Brotier. Let us now see what the advocates for the conjectural reading of *equorum* have to urge: "Quorum *Deorum*? Nugæ; nam de sole tantum loquitur: nullum a libris veteribus auxilium: itaque timidius legerim, *formasque equorum*: apud Virg. *Formas ululare luporum*: superstitiosa gens equos solis et capitis divini radios cernere se somniabat," Colerus: "Non male suspicatur legendum *formasque equorum*, qui nempe crediti trahere solis currum," Conringius: "Affirmem juratus scripsisse Tac. 'Sonum insuper emergentis audiri, formas equorum et radios in capite aspici, persuasio adjicit,'" Tan. Faber. I cannot but think that *formasque equorum* is the true reading, because it alone bears any relation to the subject, and Tacitus is, as Colerus observes,

speaking only of the sun, as the whole context proves: *radios capitis* certainly alludes to the rays, which incircle the head of the solar deity, and, as the words *monum insuper immergentis* allude to the sun, we may reasonably conclude that the words, whatever they may have originally been, between *audiri*, and *radios capitis*, must be interpreted of the sun only.

As to the fact itself stated by Tacitus, *Quod extremus cadentis jam solis fulgor in ortus edurat, adeo clarus, ut sidera hebetet*, Colerus cites Saxo Grammaticus: "de Norvegia, in cujus parte extrema ne noctu quidem diurnum sidus occultitur, ita ut continui solis præsentia alternos horarum dedignata successus utrique tempori pars luminis administratione deserviat: intelligit idem cum Tacito cœli marisve spatium." By far the best comment on the words of Tacitus is to be found in Chandler's *Travels in Asia*, p. 3. "To complete this wonderful day" [in the Mediterranean], "the sun before its setting was exceedingly big, and assumed a variety of fantastic shapes: it was surrounded first with a golden glory of great extent, and flamed upon the surface of the sea in a long column of fire: the lower half of the orb soon after immersed in the horizon, the other portion remaining very large and red, with half of a smaller orb beneath it, and separate,

but in the same direction, the circular rim approaching the line of its diameter: these two by degrees united, and then changed rapidly into different figures, until the resemblance was that of a capacious punch-bowl inverted: the rim of the bottom extending upward, and the body lengthening below, it became a mushroom on a stalk, with a round head: it was next metamorphosed into a flaming cauldron, of which the lid, rising up, swelled nearly into an orb, and vanished: the other portion put on several uncircular forms, and after many twinklings and faint glimmerings slowly disappeared, quite red; leaving the clouds hanging over the dark rocks on the Barbary-shore finely tinged, of a vivid bloody hue: and here we may recollect that the ancients had various stories concerning the setting of the sun in the Atlantic ocean; as for instance that it was accompanied with a noise, as of the sea hissing, and that night immediately followed: that its magnitude in going down apparently increased, was a popular remark, but had been contradicted by an authour, who observed thirty evenings at Gades, and never perceived any augmentation: one writer had affirmed that the orb became one hundred times bigger than its common size: this phænomenon will vary, as it depends on the state of the atmosphere: it is likely to be most remarkable, when westerly winds have

prevailed for some time; these coming over the Atlantic ocean, and bringing with them the gross vapours, which arise continually, or are exhaled, from that immense body of water." My very learned friend, the Rev. Mr. Patrick, to whom I showed this note, observed to me that Graham, on the authenticity of Ossian's poems (p. 379), after having quoted the passage of Tacitus, adds, "*The vulgar Highlander still believes that the sun, as he rises, and passes along the firmament, makes a rustling noise, which may be heard.*" The reader has already been presented with a beautiful account of the setting sun, as it was seen by the relater in the Mediterranean, and I shall now endeavour to amuse him with a lively description of the rising sun, as it was seen in a vessel by the elegant M. Savary, who left Alexandria, September, 1779. *Lettres sur la Grèce*, p. 7. "Nous jouissons, Madame, du plus beau tems du monde : le ciel est sans nuages, et le vent du sud-est nous pousse directement vers le port, ou tendent nos desirs : arrivés en haute mer, nous avons absolument perdu la terre de vue, et autant que les regards peuvent s'étendre, nous découvrons de toutes parts l'immensité des eaux, et la vaste étendue des cieux : que ce spectacle est imposant ! qu'il remplit l'âme de nobles idées ! Quoi ! c'est l'homme qui a fabriqué cette maison de bois à laquelle il confie sa fortune et sa vie ! Tranquille au

sein de cet abri fragile, qu'un ver peut percer, qu'un choc fait voler en éclats, il ose braver les fureurs de l'Océan ! Mais admirez les ressources de son génie : il commande aux vents, les enchaîne dans la toile, et les force de conduire à son gré sa prison flottante : voyageant d'un bout à l'autre de l'univers sur d'immenses plaines sans signaux pour le guider, il lit sa route dans le ciel : une aiguille tournée vers le pôle, et la vue des astres, lui disent en quel endroit du globe il se trouve : des lignes et des points que l'observation a fidèlement tracés sur le papier, lui marquent les îles, les côtes, les écueils, et son adresse sait les éviter : qu'il tremble malgré sa science ! Le feu des nuages s'allume sur sa tête, et peut embraser sa demeure : des gouffres sont ouverts sous ses pas, et il n'a entre eux et lui que l'épaisseur d'une planche : à voir son assurance, ne diroit-on pas que cet être foible se croit immortel ? cependant il doit mourir—— il doit mourir pour ne revivre jamais."

Illuc usque (et fama vera) tantum natura. "Vere depravatus locus, neque ego medicinam affero, sed quandam divinatiunculam profero ; quæ tamen a corruptorum verborum vestigiis non longe recedit : ea est, *Illuc usque est fama : verum tantum tradita exponam : dextro* &c. quasi dicat, Sic aiunt, ego autem non affirmaverim, sed tantum quæ mihi tradita

sunt, referam: simile aliquid dixit *Ann.* xi. ‘Sed nihil compositum miraculi causa, verum audita scriptaque senioribus tradam,’” Pichena: “Locus corruptissimus: Pichena aliquam emendationem adornavit: arbitrentur tamen acutiores an mea quoque emendatio ab amica magis Venere et Apolline veriore, *Illuc usque et fama: verum tantum natura arguit. Jam dextro Suevici*: illuc usque et famæ sua constitit fides et auctoritas, inquit: ipsum verum, seu veritatem tantum natura arguit; quia qui ipsi viderint, præsertim Italici generis homines, haud ferme invenias,” Colerus: “Pichonæ et Coleri lectio et duri sensus est, et multum valde a recepta abit: num satis est, si ita leviter immutes, *Illuc usque fama vera, et tantum natura*: vel, *Illuc usque, ut fama fert, tantum natura*: vel denique, *Illuc usque, ut fama vera, tantum natura*,” Conringius: “Perperam vulgo scribitur: scribe ex eodem libro, *Illuc usque, ut fama, non tamen natura*: ait Oceano hoc glaciali terminari quidem famam, sed non rerum naturam; illam enim etiam ulterius extendi,” J. Vossius: “Erudite, ut multa, hoc explicat Lipsius: tamen non placet sermonis cohærentia et omnino putem scribendum, *Illuc usque, si vera fama, tantum natura*: si verum est, inquit, illud, quod aiunt de stridore radiisque solis, sane sequitur ibi deficere hoc universum, nec ultra protendi,” Grotius: “Vossius

e libr. vet. profert probatque *Illuc usque, ut fama, non tamen natura*, quod esse dicit, ibi terminari famam, non rerum naturam: sensus bonus, sed non ex verbis," Ernesti: "Heinsius dabat, *Illuc usque, it fama vera tantum naturæ*: Bipontini paulo aliter, *Illuc usque, it fama: vera tantum natura*, i. e. vera sunt, quæ de cadentis et orientis solis confini fulgore dicta, et naturæ, sive rei ipsi conveniunt: longe alia, quæ fama addidit credentium," Oberlin: Grotius, who reads *Illuc usque, si fama vera, tantum natura*, is, in my opinion, the happiest in his conjecture: the expression is Virgilian, and Tacitus often imitates the Mantuan Bard,

Sæpe etiam effossis, si vera est fama, latebris,

Georg. 4. v. 42.

Let us now proceed to illustrate the meaning of Tacitus, which cannot be done better than in the words of that great man, Lipsius: "Aiunt corruptum locum, si quem alium in his libris; at ego silentio transieram, ut purum et liquentem: et sane est: loquitur ut physicus, sed illius ævi, qui censebant Oceanum finem rerum, neque ultra naturam (hanc inferam) esse: Avitus Declamator, *Ita est rerum natura; post omnia Oceanus, post Oceanum nihil*: Albutius Alexandrum Magnum compellans, *Eundem fortuna victoriæ tuæ, quam natura finem facit*, de

hoc ipso Oceano : Fabianus ad eundem, dissuadens tentare Oceanum, *Sine potius rerum naturam, quam fortunam tuam deficere* : Peto Albinovanus, carmine, quo Germanicum revocat ab Oceano,

Dii revocant, rerumque vetant cognoscere finem :

crassuli fuerunt, nec orbem hunc vere orbem esse satis sciverunt : facit quod jam nunc de sole in Oceanum lapso dixit." And Brotier justly adds : " Ita de Oceano Indico Q. Curtius ix. 9. ait *ne naturam quidem longius posse procedere* : nunc vero fama illa non est vera : ultra terras Suionibus habitatas cognitasve novæ innotuere terræ, *le Spitzberg, la Groenlande*, &c. necdum tota patet natura : utinam auspiciis tot gentium, nautica arte celeberrimarum, navigationibus aliquando pateat ! Qui enim naturæ intima scrutabimur, si ne extima quidem cognoverimus?" Hence it was a vain attempt in Vossius and the Bipontine editors to endeavour to rescue Tacitus from his geographical errors.

What would they make of the following passage in the *Agricola*, c. xxxviii. *Nec inglorium fuerit, in ipso terrarum ac naturæ fine cecidisse?* He says in the *Annals*, bk. 2. c. xxiv. of the German Ocean, *Hostilibus circum litoribus, aut ita vasto et profundo, ut credatur novissimum ac sine terris mare*, which the reader may compare with the first clause of the

chapter of the *Germany*, which we are discussing :
 Again in the *Agricola*, c. xxx. ‘ Nos, terrarum ac
 libertatis extremos — : nulla jam ultra gens, nihil
 nisi fluctus et saxa, et infestiores Romani — :
 postquam cuncta vastantibus defuere terræ, et mare
 scrutantur.’

I shall conclude this long Note with the following
 copious enumeration of the geographical errors of
 the ancients, which, I think, contains some very curious
 and very useful information. Lamy in his *Apparatus
 Biblicus*, translated by R. Bundy, (2d Ed. Vol. i.
 p. 85.) supplies us with these instances of classical
 ignorance in the science of Geography: “ How
 narrow soever this country may be, it was yet chosen
 by God, to be the theatre, upon which was to be per-
 formed his most sublime work (I mean the redemp-
 tion of the whole world), and all the wonders, which
 preceded it: and it must be acknowledged that no
 other place was more proper than this, to answer his
 design, which, according to the prophets, was to
 spread his word over the whole earth; for Judea is
 exactly in the middle of the world, so far as it was
 then known, at the time of the Incarnation; the
 lower hemisphere has been discovered but a few
 years ago; and in ours the *Morini*, that is, the peo-
 ple of Picardy, are called by Virgil, the most distant

people in the world, *extremi hominum Morini*: nothing was then known of the Britons, to whom the English have succeeded, but their name: no countries were then known in Germany, but those, that bordered, and are south of, the Rhine; those about the Northern Ocean were almost unknown: those vast regions of Asia, which are now possessed by the Muscovites, Tartars, and Chinese, the ancients knew nothing of; and all Africa, except Egypt, and the countries bordering upon the Mediterranean sea, was then undiscovered; and the inhabitants of some other regions were so barbarous, and had so little commerce with the rest, that they had only the name and figure, but neither the understanding nor the manners of men: so that, at the time Jesus Christ came into the world, Jerusalem was, as it were, the centre of it, which the reader will see if he casts his eye upon the second plate: it represents all the then known world, and the people, which are not mentioned in it, were rather beasts than men: the books of the ancients furnish us with a hundred proofs of this truth: Plato reckons *Hercules's Pillars*, that is, the *Streights of Gibraltar*, which separate Spain from Africa, and the river Phasis, which runs into the Euxine Sea, to be the bounds of the inhabited world: in the time of Augustus it was doubted whether Africa was encompassed by the sea: Strabo

pretends that there was no going round it : Polybius says, that it was not then known whether Ethiopia was a continent : the country of Sheba was certainly either in Arabia, or Ethiopia, I believe in the former ; and yet the Gospel speaks of the Queen of Sheba, as one coming *from the uttermost parts of the earth*, (*Matth. xii. 42.*) : the Romans, in the time of Pompey, looked on Arabia as one of the borders of the earth ; and this conqueror, after having subdued Syria, was, for that reason, earnestly desirous of penetrating through Arabia to the Red Sea, and of carrying his conquests to the ocean, which he thought surrounded the whole world : the Celtæ, and Portuguese, were then thought to be the farthest and most distant people upon earth ; and the Hebrews had likewise the same idea of the extent of the world : with them, its boundary towards the east, was the Ophir of the Indies ; towards the north, the country of Magog, situated near Mount Caucasus, and Phiras, which was beyond the Danube, from whence Thrace had its name ; towards the west, Parsis, whether it be the Tartessus of Spain, or the Carthage of Africa, and Phus, which is Numidia, or Mauritania (to some of which places it was that the prophet Jonas would have fled, in order to have got out of God's sight) ; and lastly, the extreme parts of the world, towards the south, were, according to the Jews, Sabæa and Ethiopia (which they thought *the*

farthest part of the south, as Job speaks ix. 9. *Vulgate*: according to the Eng. Tr. it is *the chambers of the south*), which is very often taken for India."

Dr. Harris says in the 1st c. of his vast *Collection of Voyages and Travels*: "With respect to the figure of the earth, almost every eminent philosopher was of a different opinion: Thales, the father of the Greek philosophy, believed that it floated upon the water like a bowl; and Anaximander would have it that it resembled a column, or stone pillar; Democritus, otherwise a very great man, thought it hollow like a dish; and Anaximenes taught that it was flat, like a table, and sustained by the inferior air; Leucippus described it as approaching nearest the figure of a drum; in succeeding times, Lactantius, and Augustine thought the earth infinitely extended downwards, grounding this notion upon the Scriptures, or rather seeking assistance from them, in support of their opinion." * Again he says in p. 366. "Almost every

* Ogilby says in his *China*, p. 461. Vol. 2. and 3. "Besides the name, with which this country at the inauguration of a new Emperor is called, there are two more, much more common and unchangeable, from all antiquity, by which they daily call their Empire, viz. *Cungque*, and *Chunghoo*, both taken by them from its excellency, because the first signifies a *middle realm*, and the other a *middle garden*; the signification of the word

one has right notions now of the true figure and magnitude of the earth, whereas there was a time when both were unknown to such a degree, that the belief of the Antipodes was accounted and punished as an heresy: every one then conceived his own country to be the middle of the plain of the earth, and that the utmost limits of it, which touched the vault of heaven, were the sea, into which the sun, moon, and stars descended, when they set; and out of which they ascended again, when they rose; and hence it was that the utmost extent of land seemed to be no more than what an active and vigorous conqueror might, in a little time, be able to over-run and vanquish: how wild and ridiculous soever this may seem, it was, however, the principle, upon which all great heroes acted; as for instance, Alexander imagined he had penetrated to the utmost bounds of the earth, when he had but touched the borders of the Indies; he fancied, from some circumstances relating to the river Indus, which re-

middle seems to aim at a peculiar opinion of the Chineses, because the earth (as they say) is square" [The origin of this opinion may be found in the following page, where we are told that "*from the small difference between the breadth and length we may observe that China lies almost square, as themselves in their cards represent it*], and *their realm lies in the midst of it.*"
E. H. B.

sembled those of the Nile, that he had found the source of that river in the Indies ; and actually fitted out a fleet on the Indus, which he fancied might have proceeded into Egypt ; and when he discovered his error in this respect, by his fleet's falling into the Persian gulph, he fell into another, and still greater error ; which was, that all must be sea beyond, and that consequently, he had reached the very limits of the world : as wise and knowing a people as the Romans were, they fell into the same error, with respect to the Northern Ocean, and fancied that beyond the extremity of Scotland lay that boundless sea, which terminated the world :” Dr. Harris justly observes, that “ it was from being confined to short trips by sea, I mean in point of space, though, from their want of skill, the ancients made them long enough in point of time, that they fell into those gross errors, which were so unworthy of their science and penetration in other respects.”

Strabo says in his 15th Book : τοῦτο μὲν οὖν εὖ οὐκέτι δὲ καὶ τοῦ μέλανος εἶναι καὶ οὐλότριχας τοὺς Αἰθίοπας, ἐν ψιλοῖς τοῖς ὕδασι τὴν αἰτίαν τιθέναι [τὸν Ὀνησίκριτον]· μέμφεσθαι δὲ τὸν Θεοδέκτην εἰς αὐτὸν τὸν ἥλιον ἀναφέροντα τὸ αἶτιον, ὥς φησιν οὗτος,

ἥς ἀγχιτέρμων ἥλιος διφρηλατῶν

σκοτεινὸν ἄνθος ἐξέχρωσε λιγνύος

εἰς σώματ' ἀνδρῶν, καὶ συνέστρεψεν κόμας

μορφαῖς ἀναυξήτησι συντήξας πυρός·

ἔχοι δ' ἂν τινα λόγον· φησὶ γὰρ μήτε ἐγγυτέρω τοῖς Αἰθίοψιν εἶναι τὸν ἥλιον, ἢ τοῖς ἄλλοις· ἀλλὰ μᾶλλον κατὰ κάθετον εἶναι, καὶ διὰ τοῦτο ἐπικαίεσθαι πλέον

[It is evident from his saying that the sun is not nearer to the Ethiopians than to any other people that *Onesicritus conceived the earth to be one plain, not an oblate spheroid.*]· ὥστ' οὐκ εὖ λέγεσθαι ἀγχι-

τέρμονα αὐτοῖς τὸν ἥλιον, ἴσον πάντων διέχοντα·—

καὶ τὸ πάντων δ' ἴσον ἀπέχειν τὸν ἥλιον πρὸς αἰσθησὶν λέγεται, οὐ πρὸς λόγον· καὶ πρὸς αἰσθησιν οὐχ ὡς

ἔτυχεν, ἀλλ' ὡς φαμὲν σημείου λόγον ἔχειν τὴν γῆν

πρὸς τὴν τοῦ ἡλίου σφαῖραν· ἐπεὶ πρὸς γε τὴν τοιαύτην

αἰσθησιν, καθ' ἣν θάλπους ἀντιλαμβάνόμεθα, ἐγγύθεν

μὲν μᾶλλον, πόρρωθεν δὲ ἦττον, οὐκ ἴσον· οὕτω δ' ἀγχι-

τέρμων ὁ ἥλιος λέγεται τοῖς Αἰθίοψιν, οὐχ ὡς Ὀνησίχρο-

τος δέδεκται.

EMENDATION OF A PASSAGE

IN THE

HIPPOLYTUS.

v. 390.

ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγὼ,
οὐκ ἔσθ' ὁποῖα φαρμάκα διαφθερεῖν
ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν.
λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

“Vulgo φρονοῦσ', sed προγνοῦσ' e Codice A. ediderunt Musgr. et Brunck :” [for my own part I prefer the common reading] “διαφθείρειν significat *abolere*, hic vero usu metaphorico *oblivisci*.” If διαφθερεῖν means here, as the learned Professor says, *oblivisci*, the remainder of the sentence, ὥστε τοῦμπαλιν πεσεῖν φρενῶν is superfluous, has no meaning whatever, and must, therefore, be expunged as “*weeds that have no bus'ness there ;*” for, upon this interpretation,

the sense is this : " As, then, I happen to be sensible of this human infirmity, there is no medicine, by which I could be brought to forget this passion, so as to fall into the opposite state of mind : " but surely the state of mind opposite to *love* is *hatred*, and not *forgetfulness* ; and this consideration will convince every impartial reader and critic that there is some corruption in the text, as is, indeed, evident, from the translation of it, which is given above. When the Professor has seen my view of the passage, of which the sense is *imperfect* and *inconsequential*, as it stands, I am sure that he has too much candour not to acknowledge the propriety, and too much sense not to see the necessity, of the interpretation, for which I contend. I am not aware that I have been anticipated in the conjecture : I read, point, and translate, the passage thus,

ταῦτ' οὖν ἐπειδὴ τυγχάνω φρονοῦσ' ἐγὼ,
 οὐκ ἔσθ' ὁποῖα φαρμάκῳ διαφθερεῖν
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν,
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν,

¹ The expression γνώμης ὁδόν occurs also in v. 290.

καὶ σύ θ' ἡδίων γενοῦ,
 στρυγνὴν ὄφρ' ὅν λύσασα, καὶ γνώμης ὁδόν,
 but some participle, such as λέξασα, is understood before it, which is implied from λύσασα, as in the other passage,
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

"As then I am sensible of this (human infirmity), and as there is no drug, by which I was likely so thoroughly to change the colour (of my complaint), as that the opposite effect should be produced upon my mind (that is, of turning love into hatred), I will tell even to you the plan, upon which I determined in my own mind."¹ I conceive that it is unnecessary to produce instances of the improper omission, and the improper addition of καὶ before οὐκ, but the Professor says on v. 383. οὐκ ἐκπονοῦμεν, "aliam lectionem κοῦκ habent E. P. et Lasc.;" nor is it necessary to vindicate by examples the elegant use of δὲ in λέξω δὲ:² it will also readily be admitted by every scholar that φάρμακον often signifies a colour

¹ If I might venture to make a conjecture, I would propose ὥστ' εἰς τοῦμπαλιν πεσεῖν φρενῶν for ὥστε τοῦμπαλιν, which appears to me at least a very harsh expression: thus Lucian *Cataplo* 14. cited in Heyne's *Epictetus* p. 36. says, ἐπιστρέφονται γοῦν εἰς τοῦπίσω, ὡς δυσέρωτες, which passage deserves particular notice; for it has been objected to my interpretation of τοῦμπαλιν that it does not necessarily imply the *direct contrary*; but Lucian had a better knowledge of human nature, and asserts with truth, that *the hate, wherewith the ardent, but slighted lover hates his former mistress, is as great (and perhaps greater) than the love, wherewith he loved her.*

² The reader will, however, find a few in the *Appendix*, to remove every ground of objection.

used by painters, and, that διαφθεῖν is a *technical term of painters*, may be learnt from this fact, that the painters called their mixtures φθορά, and must therefore, necessarily so use the verb φθείρειν, and its compounds, whenever they had an occasion for a verb in an analogous sense. But the word φάρμακον, which signifies both *a medicine, or a remedy*, and *a colour*, naturally suggested this metaphorical use of διαφθεῖν in this passage of Euripides.

Since I wrote these observations, I have met with the following passages. We have in the *Prometheus*, v. 664. διαφθοράν Μορφῆς, where Mr. Blomf. says, "*Formæ ruina sc. in vaccam mutatio*," *Gloss.* p. 161. διαφθορά μορφῆς signifies *a total change of form by a metaphor taken from the art of painting*: I understand in the same sense the word διαφθορά in this passage of Sophocles *Œd. Colon.* v. 552.

τὰς αἱματηρὰς ὀμμάτων διαφθορὰς,

which Brunck translates by *cruentis vulneribus confossos fuisse oculos*, which is indeed harsh and forced, when it is compared with my more simple interpretation, which is, '*the staining of his eyes with blood*.' Junius, in his very amusing and very erudite work, *de Pictura Veterum*, L. 3. c. 2. Ed. Rotterdam, 1694. p. 164. cites these words from Eunapius in Jamblichus, οἱ τοὺς ἐν ὥρᾳ ΓΡΑΦΟΝΤΕΣ, ὅταν

χαρίζεσθαι τι παρ' ἑαυτῶν εἰς τὴν ΓΡΑΦΗΝ βουλευ-
θῶσι, τὸ πᾶν εἶδος τῆς ὁμοιώσεως ΔΙΑΦΘΕΙΡΟΤΣΙΝ,
ᾧστε ἅμα τε τοῦ παραδείγματος ἡμαρτηκέναι καὶ τοῦ
κάλλους. The subsequent passages cited by him in
p. 169. are decisive: "Plutarchus quoque de Ora-
culorum Defectu, ἄνευ ΦΑΡΜΑΚΕΙΩΝ συντριβέντων
καὶ ΣΤΥΜΦΘΑΡΕΝΤΩΝ ἀλλήλοις, οὐδὲν ἦν οἶόν τε
τοιαύτην διάθεσιν καὶ ὄψιν——Dionysius Halic. περὶ
συνθ. ὀνομάτων, Οἱ τὰ ζῶα γράφοντες, τὰ αὐτὰ
ΦΑΡΜΑΚΑ λαμβάνοντες, οὐδὲν εἰκοτά ποιοῦσιν
ἀλλήλοις τὰ μίγματα: *has colorum commixtiones*
φθορὰς vocant: τὰς μίξεις ΦΘΟΡΑΣ οἱ ζωγράφοι
λέγουσιν Porphyrius, L. 4. de Abstinētia, Ἀπολλό-
δαρος, ὁ ζωγράφος, ἀνθρώπων πρῶτος ἐξευρὼν ΦΘΟ-
ΡΑΝ, καὶ ἀπόχρωσιν σκιᾶς, Ἀθηναῖος ἦν Plutarch.
Bellone, an Pace illustriores fuerint Athenienses:
idem tamen de Iside et Osiride, ΦΘΟΡΑΣ καὶ ἐπιχρώ-
σεις appellat: denominationis hujus rationem adfert
Plutarch. *Sympos. Problem. VIII. 5.* πάντα τὰ
μεμιγμένα τῶν ἀμίκτων ἐπισφαλέστερα πρὸς σῆψιν
ἐστὶ· ποιεῖ γὰρ ἡ μίξις μάχην, ἡ δὲ μάχη μεταβολὴν,
μεταβολὴ δὲ τις ἡ σῆψις· διὸ τὰς τε μίξεις τῶν
χρωμάτων οἱ ζωγράφοι ΦΘΟΡΑΣ ὀνομάζουσι, καὶ τὸ
βάψαι ΔΙΗΝΑΙ κέκληκεν ὁ ποιητής· ἡ δὲ παινὴ συνήθεια
τὸ ἄμικτον καὶ καθαρὸν, ἈΦΘΑΡΤΟΝ καὶ ἀκῆράτον·
vide quoque eundem Plut. περὶ τοῦ Εἰ τοῦ ἐν
Δελφοῖς." The passage is this p. 610. Vol. IV. Ed.

oct. Wyttenbach, τὸ δὲ ἐν εἰλικρινὲς καὶ καθαρὸν·
 ἑτέρου γὰρ μίξει πρὸς ἕτερον ὁ μiasμὸς, ὥς που καὶ
 Ὁμηρὸς ἐλέφαντά τινα φοινισσόμενον βαφῇ μιάινεσθαί
 φησι· καὶ τὰ μιγνυμένα τῶν χρωμάτων οἱ βαφεῖς
ΦΘΕΙΡΕΣΘΑΙ, καὶ **ΦΘΟΡΑΝ** τὴν μίξιν ὀνομάζου-
 σιν· οὐκοῦν ἐν τε εἶναι καὶ ἄκρατον αἰὲ **Τῷ ΑΦΘΑΡ-**
Τῷ καὶ καθαρῷ προσήκει. In the Treatise περὶ
 τοῦ ἐμφαινομένου προσώπου τῷ κύκλῳ τῆς σελήνης,
 Plutarch says, ὅρεσι δὲ καὶ πεδίοις καὶ θαλάσσαις
 πολλαὶ μὲν ἀφ' ἡλίου μορφαὶ **ΧΡΩΜΑΤΩΝ** ἐπιτρέ-
 χουσι, καὶ σκιαῖς, καὶ ὁμίχλαις, οἷας **ΦΑΡΜΑΚΟΙΣ**
ΓΡΑΦΙΚΟΙΣ μιγνύμενον ἐπάγει βαφὰς τὸ λαμπρόν.
 So also I, with a learned friend, who suggested the
 remark to me, understand the word *φθείρουσιν* as
 signifying *stain, corruption*, in the verse of Menander,
 cited by St. Paul 1. Cor. 15, 33.

φείρουσιν ἦθη χρῆσθ' ὁμιλίαι κακαί.¹

¹ εἰ δέ τις ἡμᾶς βιαίως ταῦτα λέγειν νομίζει, σκοπησάτω ὅτι ὁ
 Ἀπόστολος οὐ μόνον οὐ κωλύει μαθάνειν Ἑλληνικὴν παιδείαν,
 ἀλλὰ γὰρ φαίνεται καὶ αὐτὸς μὴ ἀμελήσας αὐτῆς, ἔνεκεν τοῦ
 γινῶναι πολλὰ τῶν εἰρημένων τοῖς Ἑλλήσιν· ἐπεὶ πόθεν ὀρμώμενος
 ἔλεγε,

Κρήτες αἰὲ ψευσταί, κακὰ θηρία, γαστέρες ἀργαί,
 εἰ μὴ τοὺς Ἐπιμενίδου, τοῦ Κρητὸς, ἀνδρὸς τελεστοῦ, ἀνεγνώκει
 χρησμούς; ἢ πόθεν ἐγνώκει τὸ

τοῦ γὰρ καὶ γένος ἐσμὲν,

We must trace to the same source the following phrase, of which Alberti in his *Observationes philologicae in sacr. N. F. Libros*, Lug. Bat. 1725. p. 359. has collected four instances: "*Ep. 1. ad Tim. c. vi. 5. διεφθαρμένων ἀνθρώπων τὸν νοῦν*: eadem phrasi utitur Isocrates ad Demon. p. 17. ὅταν γὰρ ὁ νοῦς ὑπὸ οἴνου διεφθαρῇ, *ibid.* paulo post, διαφθαρείσης τῆς διανοίας, et Eunapius, ψυχὴν διεφθαρμένοι."

The following passage of Ælian, cited by Alberti in his *Përiculum criticum* p. 32., affords an additional testimony to the truth of my opinion, that the word was a technical term, used by painters, and originally applied to the mixture of colours, and that from this, the primary idea, it derived, by a very natural process of reasoning, the metaphorical meaning of *corruption, deterioration by mixture, adulteration*, and other analogous ideas: "*Ad Tit. 2. 5. 7. ἐν τῇ διδασκαλίᾳ σου ἀδιαφθορίαν &c.*: supple ex præced. *παρεχόμενος*: dissentiunt non uno modo hic

εἰ μὴ τὰ Φαινόμενα τοῦ ἀστρονόμου Ἀράτου ἠπίστατο; ἀλλὰ καὶ τὸ,

φθείρουσιν ἥθη χρῆσθ' ὁμιλίας κακαί,

δείκνυσιν μὴ ἀνήκοον τῶν Εὐριπίδου Δραμάτων τυγχάνοντα, Socrates *Histor. Eccles.* L. 3. c. 16. cited in Toup's *Emendat. in Suid.* Vol. I. p. 132. Ed. 1790.

codices : unde modeste interrogat Pricæus, an ἀδιαφορίαν Apostolus scripserit : non putem ; nam ἀδιαφορία non leve est in docendo vitium ; loquitur enim Apostolus de διδασκαλία, in qua hanc exigit ἀδιαφορίαν : contortum est, quod adfert Noster, quando idem significare vult ac ἀπροσωποληψίαν : non dubito, quin talem ἀδιαφορίαν jubeat Apostolus, qua doctrina ad virginis instar incorrupta maneat, aut nulla admistione alienæ doctrinæ adulteretur : a quo instituto discedunt οἱ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ut Apostolus 2 Cor. II. 17. : huc pertinet elegans locus Æliani V. H. 12. 1. p. 663. ubi de ingenua virgine Cyrum dixisse refert, ταύτην μόνην—**ἈΔΙΑΦΘΟΡΑΝ** ἤγαγες, αἱ δὲ λοιπαὶ **ΚΑΠΗΛΙΚΩΣ** ἔχουσι, *Hanc solam incorruptam adduxisti ; reliquæ vero fucatam (sive meretriciam, aut simile) gerunt speciem.*”

The passage of Ælian is also remarkable on another account ; for, by the connection, which is here made between ἀδιάφθοραν, and καπηλικῶς, we learn the fact that καπηλεύειν, which has so long tormented the critics, signifies *to corrupt*, derived from the practice of vintners, *suttlers, retailers*, who deteriorate their wines by the infusion of water : “ In voce καπηλεύειν est [on 2 Ep. ad Corinth. 2. 17. καπηλεύοντες τὸν λόγον τοῦ θεοῦ] *metaphora a cauponibus, qui vinum aqua miscent, atque ita vendunt lucri causa :*

vetus interpres ideo vertit, *adulterantes*: quod de sophistis, et hic de falsis doctoribus commode dicitur: elegantia hanc in rem loca observaveram ex Luciano et Max. Tyrio; sed video hæc, et alia insuper, jam præoccupasse cl. Bos, cujus *Exercit.* vide; coll. cl. Casaubon. ad Theophrast. p. m. 284.: quibus addo *Ælian V. H.* 12. c. 1. p. 660. γυναικῶν καπηλικῶς τῶ κάλλει χρωμένων: *ibid.* p. 663. καπηλικῶς ἔχουσι, quod etiam dixit Comicus *Plut. Act.* 4. *Sc.* 5. ubi Scholia καπηλικῶς explicant πανουργικῶς: *el. Alexand. Protrept.* p. 60. οὐ καπηλεύεται ἡ ἀλήθεια, ut hic καπηλεύειν τὸν λόγον, pro quo *inf.* 4. 2. περιπατεῖν ἐν πανουργίᾳ, καὶ δολοῦν τὸν λόγον dixit: cui opponitur illud Arriani *Exp. Al.* L. 7. c. 18. p. 298. ἀδόλως τὴν ἀλήθειαν φράζειν, Hesych. καπηλεύοντες· πραγματευόμενοι." J. Alberti's *Obs. Philologicae*, p. 359. But I must defer to another opportunity the discussion about this contested word.

It is a curious circumstance that Euripides should say, as he does here, *that there was no drug, which was supposed to possess the power of converting love into hatred*, when the *Herba Promethea* is said to have had this power: "It was supposed to spring from the blood of Prometheus, which flowed to the ground, as the vulture preyed upon his liver:—this plant was supposed to possess many extraordinary

properties ; and was much used in magical rites, and incantations : its juice was black, something like that of the *crocus*, and of the same colour ; and by the description given of the root, which was forked, it much resembled the *circa*, or *mandragora* :—in an allegorical sense, this herb may signify reason, which subdues the fiery emotions of the soul : a similar sense may be ascribed to the *Moly* of Homer, the *Golden Bough* of Virgil, the *κρόδεμνον*, or *Fillet*, of Ulysses, the *Porphyris* of Agamemnon : Valerius Flaccus, bk. VII. v. §55, has introduced Medea, as employing this herb in incantations : Propertius talks of a potent herb, which he calls *Promethean*, the effect of which was to produce antipathy and hatred,

Invidia sumus : num me deus obruit ? An quæ

Secta Prometheis dividit herba jugis :

the mention of these opinions of the ancients, respecting the power of herbs, in charms and incantations, shows that they are not unlike the popular opinions, which prevail very generally, at this day : the reader can hardly avoid recollecting, on this occasion, the beautiful fiction, in the *Midsummer's Night-Dream* of Shakespeare, respecting the use of the two flowers, one of which had the power of producing love, the other hatred." Preston's *Notes and Observations on the Argonautics of Apollonius Rhodius*, subjoined to his *Translation*, Vol. II. p. 167.

JUVENAL ILLUSTRATED.

JUVENAL, in his fifth satire, declaims against the great distinction, which was made in the houses of the great, between the giver of the entertainment, and the parasites, or clients, who were admitted to his table : the Satirist gives a variety of instances, which the reader may consult at his leisure : the object of his satire seems to be not so much to ridicule and stigmatise the custom itself, which was, probably, practised in a moderate degree at the tables of all the great, and which was, like many other Roman customs, imported from the East, as to represent to those contemptible, but numerous persons, whom he is addressing, the disgrace of submitting to such indignities daily, by their own choice: these parasites and clients had never the same enjoyment at their own houses, whereas other people lost nothing of their dignity by occasionally submitting to the custom, because they might, perhaps, have enjoyed the distinction as often themselves at their own table. In the account, which Golam Hossein Khan gives of one Nassyr Daood Aaly-Khan in Mr. Tennant's *Indian Recreations* (Vol. I. p. 253. 2d Ed.), the eastern historian says :

“ He also contented himself with his legal fees ; and this pittance, joined to his portion of the paternal estate, he managed with so much economy, as to enable him to relieve the needy, and to administer comfort to widows and orphans, whom he admitted to his table ; *without attempting to live on better fare in private by himself.*” Mr. Tennant then presents us with this curious account of Indian entertainments :

“ This alludes to the Indian method of giving entertainments ; which, if judged by our notions, is strongly marked with indelicacy : the guests all sit upon a square carpet : the master of the feast being placed at the north-side : a number of separate dishes are placed before him ; and *a different assortment less delicate along the two sides, according to the rank of the guests : towards the farther end of the carpeting, the guests of inferior note are seated, and the dishes are, before them, greatly inferior both in number and quality :* this management, so indelicate, according to our ideas, was conspicuous even at the tables of the most illustrious Romans : a different species of bread, and an inferior wine, were served to the guests, from that used by the giver of the entertainment : vide Juv. *Sat.*”

The same custom prevails among the Russians, who have retained many eastern customs, as will appear by

the following extract from the Travels of Dr. Clarke, p. 162. "The curious spectacle presented at their dinners has no parallel in the rest of Europe: the dishes and the wines correspond in gradation with the rank and condition of the guests: those, who sit near the master of the house, are suffered to have no connection with the fare, or the tenants, of the lower end of the table; and nothing would so much distress a Russian prince, as sending for a portion of the soup, or the viands, which are there placed: that, which he intends for the gratification of the favoured few around him, is generally carried to them; nor is it usual to ask for any thing." Again in p. 634. "The etiquette of precedency, so rigorously observed at a Russian table, prevails also in the order of the dishes and bottles arranged for the guests: in barbarous times we had something like it in England: perhaps the custom is not even now quite extinct in Wales; it is preserved in large farm-houses in remote parts of England, where all the family from the master to the lowest menial, sit down to the same table: the choicest dishes are carefully placed at the upper end, and are handed to those guests, who sit near the owner of the mansion, according to the order, in which they sit; afterwards, if any thing remains, it is taken gradually to the rest." If the Russians, as I suppose, have retained this among other Eastern

customs, it does not, as he seems to imagine, prove the barbarity of the Russian: surely he would not pronounce the Romans, who had the same custom, in the age of Juvenal, barbarians from this circumstance.

LUCRETIVS ILLUSTRATED.

LUCRETIVS, in his description of a Græcian procession in the honour of the mother of the gods, has the following passage :

*Ergo cum primum magnas invecta per urbes
Munificat tacita mortales muta salute,
Ære atque argento sternunt iter omne viarum,
Largifica stipe ditantes, ninguntque rosarum
Floribus, umbrantes matrem comitumque catervas.*

Bk. 2. v. 624.

Mr. Mason Good thus translates the passage :

“ Thus moves the pompous idol through the streets,
“ Scattering mute blessings, while the throngs devout
“ Strew in return, their silver, and their brass,
“ Loading the paths with presents, and o’ershade
“ The heavenly form, and all th’ attendant train
“ With dulcet sprays of roses, pluck’t profuse.”

Hence it seems that he refers *umbrantes* to *ningunt rosarum floribus*: if I am not mistaken, Creech, in the Index to his Edition of Lucretius, under *ningunt*, or *umbrantes*, as well as in the Note, does the same: this interpretation seems to me very harsh and forced: I understand, by *umbrantes*, that ‘they shaded the idol and her attendants,’ *as in the subsequent passage of Tavernier, ‘with umbrellas.’* That umbrellas of ceremony were used in the religious solemnities of the Greeks appears from Potter, in his account of the Panathenian Festivals, Vol. I. p. 454. Tavernier is speaking of the “Pilgrims, who go from Bampour to visit the great Ram, i. e. the chief God, which stands in the kingdom of Carnatica: they go 4000 persons, men, and women, in a company, and in pallakies covered with velvet, or satin, purfled with gold, and hung with gold and silver fringe, in which they carry their idols: on each side of every pallakie went a man, with a large fan made of ostrich’s and peacock’s feathers of various colours, and the handle overlaid with gold and silver, with which they keep the flies from the idol’s face; and *on the same side there goes one with a fan like a target, which is adorned with feathers like the former, but has little bells of gold and silver round the edges: this is to keep off the sun from the idol, and sometimes they shake it, to please the idol, as they imagine,*

with the sound of the bells." Collection of Dr. Harris, Vol. i. p. 840. fol. We have another instance in Dr. Fryer's *New Account of East-India and Persia*, p. 160. "And now we returned into the market-place [at Gocurn], having obtained leave to seat ourselves by the chief-captain to see their Duels pass by in pomp, being to do their devoirs to a Mother Pagod: at the upper end of the high street were two great moving pageants drawn on wheels, two stories high, with a cupulo on the top, which was stuck round full of streamers of orient colours; the inferiour stories were painted with deformed figures of their saints, on every side portals: in the lowest was placed the Duel, attended by their chief priests, with a dark blue cope over their shoulder, their under-garments white, and puckeries on their heads, a mussal within, and an *oftagary*, (*a skreen of silver and velvet with sarcenet borders*) to keep off the sun."

Since I wrote these remarks, I have met with the following passages in Spanhem's Observations upon Callimachus, where there is a mention of these umbrellas of ceremony: "A choro eadem Thesmophoria celebrantium mulierum, ac inter requisita ad illud sacrum, adducuntur ab Aristoph. Θεσμοφ. [v. 821. Ed. Brunck.],

ἡμῖν μὲν γὰρ σῶν ἔτι καὶ νῦν
 τάντιον, ὁ κανὼν, οἱ καλαθίσκοι,
 τὸ σκιάδειον.”

In Hymn. in Cererem p. 652. “Quod de pompa etiam Cereris Eleusinia vel inde liquet, quod umbella, seu σκιαδίῳ, de quo supra obiter contra solis æstum, caput solerent tegere mulieres *κανηφόροι*, ut liquet e priscis Comici enarratoribus *Avib.* p. 610. τὸ σκιάδειον κατασκευάσματι, ὅπερ ἔχουσιν αἱ κανηφόροι ἀπιοῦσαι εἰς τὰ Ἐλευσίνια, ὑπὲρ τοῦ μὴ κάεσθαι ὑπὸ τοῦ ἡλίου: haud aliter quam in *Σκίροις*, Minervæ apud eosdem Athenienses festo, factum quoque, ab iisdem Aristophanis interpretibus traditur *Concionatr.* p. 725.: quanquam σκιάδειον a mulieribus Thesmophoria celebrantibus similiter adhibitum videatur e loco jam ante ad v. 1. adducto ex ejusdem Comici *Θεσμοφ.* p. 810., sed cujus rei haud una ratio esse potuit; mense enim Pyanepsione, qui partem Octobris et Novembris occupabat, celebrabantur Athenis Thesmophoria, quo tempore haud adeo adversus solis ardores, quam contra alias cœli injurias, ac præterea *ad pompam e mulieribus constantem, spectare ejusmodi σκιαδίων, seu umbellarum gestamen.*”
In Hymn. in Cererem, p. 664. But the following passage on the same *Hymn* p. 733. is more decisive, because there is a mention of attendants, who, I conceive, often performed this office of holding the

umbrella over the female train : “ Unde quod nobiles illas *κανηφόρους*, seu *λικνοφόρους* puellas insuper de-
cuit, umbellam eadem contra solis æstum (qua de re jam ante dictum est ad v. 7.) aliasve cœli injurias ferre in pompis id genus solitæ, et quidem sella eis a pedissequis pone lata, ut id liquet ex Aristophane ejusque enarratoribus *Avibus*, p. 610 et 611. ac vidit jam in *Panathenæis*, c. xxiii. eruditissimus Meursius.”

A PASSAGE IN PERICLES'S FUNERAL ORATION ILLUSTRATED.

Εἰ δέ με δεῖ καὶ γυναικείας τὴν ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχείᾳ παραινέσει ἅπαν σημανῶ· τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι, ὑμῖν μεγάλη ἡ δόξα, καὶ οἷς ἂν ἐπ' ἐλάχιστον ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾗ.
Bentham's *Λόγοι Ἐπιτάφιοι*, p. 17.

“ The Scholiast has *τῆς σωφροσύνης· μονὴ γὰρ αὐτῇ ἀρετῇ ταῖς γυναιξὶν ἔνεστιν· οὐ γὰρ ἀνδρεία, ἢ δικαιοσύνη, ἢ φρόνησις*, and agreeably hereunto Fr. Portus, *Mulierum rectum institutum est domi se continere, pudice et honeste vitam agere, &c.* but Q. whether

the *γυναικεῖα ἀρετὴ* is not rather their natural proneness to the softer passion of pity and concern, which certainly argues a virtuous disposition, though it may be indulged too far: such extravagant indulgence he cautions them against, by telling them *τῆς ὑπαρχούσης φύσεως μὴ χείροσι γίγνεσθαι*, *that their not behaving on this occasion unworthy of their noble descent*, (their being Athenians by birth, as the word *φύσις* intimates in Plato's *Epitaph.* p. 16. l. 17.), *καὶ οἷς* (or, as some copies read, *ἧς*), *and especially as this was a particular, in which the other sex had little opportunity to signalise themselves, whether to their credit, or discredit*: Plutarch, in his treatise *Γυναικῶν Ἀρεταί*, refers to this passage, but citing it, I suppose by memory, misrepresents it, as Thucydides was here describing the most excellent woman to be her, *ἧς ἂν ἐλάχιστος ἢ παρὰ τοῖς ἐκτὸς ψόγου περὶ ἡ ἐπαίνου λόγος*: Xenoph. *K. II. 5.* hath a similar expression, *Ἀβραδάτης—ἐφάνη μὲν κάλλιστος καὶ ἐλευθερώτατος, ὅτε καὶ τῆς φύσεως ὑπαρχούσης, quippe qui liberalis esset etiam a natura.*" Bentham, p. 136.

To interpret *τῆς ὑπαρχούσης φύσεως* by *modesty*, as the Scholiast does, is a conceit worthy of a grammarian: the idea of *modesty* is totally irrelevant to the subject, and it is to be remembered that the orator pledged him-

self to deliver to the widows some advice, which should be appropriate to their unfortunate situation; but, if he meant *modesty*, the advice is no more necessary for the *widow*, than it is for the *virgin*, and is no more applicable on this occasion, than it is on any other occasion: the orator has broken his promise, and the words ὅσαι νῦν ἐν χηρείᾳ ἔσονται are superfluous and absurd. I am more inclined to adopt the ideas of Bentham. But, in my humble opinion, γυναικεῖα ἀρετὴ does not mean even *pity*, or any other single virtue: we must include the other member of the sentence in the interpretation of it: I translate the passage thus: "But, if I must also address those women, who will now be left in a widowed and desolate condition, on the properest line of conduct, which they can now pursue, that they may become patterns of female virtue, I shall include all the advice, which I have to give, in one short observation, that not to recede from the dignity of Athenian women by extravagant sorrow on the present occasion, will contribute largely to their glory, and that to give to the other sex as little opportunity to praise, as to blame, constitutes female excellence." No address can be more proper for their situation than this: while he warns them against extravagant sorrow, he cautions them against the opposite extreme: he would not have them to divest themselves of all the amiable tenderness, with

which nature has inspired them : he advises them to pursue a middle course, and adds, that they will thus give as little occasion as possible to rumours about themselves. “Synesius *de Providentia*, p. 105. *μία γὰρ ἀρετὴν Ὀσίρις ὥσπερ γυναῖκός ἐστιν, τὸ μήτε τὸ σῶμα αὐτῆς, μήτε ΤΟΤΝΟΜΑ ΔΙΑΒΗΝΑΙ ΤΗΝ ΑΥ-ΑΙΟΝ,*” Toup’s *Emendationes in Suidam*, Vol. I. p. 35.

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* See Plato's *Menexenus*, where Socrates says, in his reply to Menexenus, who asked him whether he remembered the speech of Aspasia, εἰ μὴ ἀδικῶ γε ἱμάνθανον γέ τοι παρ' αὐτῆς, καὶ ὀλίγου πληγὰς ἔλαβον ὅτι ἐπελανθανόμεν.

Hence it seems that he refers *umbrantes* to *ningunt rosarum floribus*: if I am not mistaken, Creech, in the Index to his Edition of Lucretius, under *ningunt*, or *umbrantes*, as well as in the Note, does the same: this interpretation seems to me very harsh and forced: I understand, by *umbrantes*, that 'they shaded the idol and her attendants,' *as in the subsequent passage of Tavernier, 'with umbrellas.'* That umbrellas of ceremony were used in the religious solemnities of the Greeks appears from Potter, in his account of the Panathenian Festivals, Vol. I. p. 454. Tavernier is speaking of the "Pilgrims, who go from Bampour to visit the great Ram, i. e. the chief God, which stands in the kingdom of Carnatica: they go 4000 persons, men, and women, in a company, and in pallakies covered with velvet, or satin, purfled with gold, and hung with gold and silver fringe, in which they carry their idols: on each side of every pallakie went a man, with a large fan made of ostrich's and peacock's feathers of various colours, and the handle overlaid with gold and silver, with which they keep the flies from the idol's face; and *on the same side there goes one with a fan like a target, which is adorned with feathers like the former, but has little bells of gold and silver round the edges: this is to keep off the sun from the idol, and sometimes they shake it, to please the idol, as they imagine,*

with the sound of the bells." Collection of Dr. Harris, Vol. I. p. 840. fol. We have another instance in Dr. Fryer's *New Account of East-India and Persia*, p. 160. "And now we returned into the market-place [at Gocurn], having obtained leave to seat ourselves by the chief-captain to see their Duels pass by in pomp, being to do their devoirs to a Mother Pagod: at the upper end of the high street were two great moving pageants drawn on wheels, two stories high, with a cupulo on the top, which was stuck round full of streamers of orient colours; the inferiour stories were painted with deformed figures of their saints, on every side portals: in the lowest was placed the Duel, attended by their chief priests, with a dark blue cope over their shoulder, their under-garments white, and puckeries on their heads, a mussal within, and an *oftagary*, (*a skreen of silver and velvet with sarcenet borders*) to keep off the sun."

Since I wrote these remarks, I have met with the following passages in Spanhem's *Observations upon Callimachus*, where there is a mention of these umbrellas of ceremony: "A choro eadem Thesmophoria celebrantium mulierum, ac inter requisita ad illud sacrum, adducuntur ab Aristoph. Θεσμοφ. [v. 821. Ed. Brunck.];

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ἡμῶν μὲν γὰρ σῶν ἔτι καὶ νῦν
 τάντιον, ὁ κανὼν, οἱ καλαθίσκοι,
 τὸ σκιάδειον.”

In Hymn. in Cererem p. 652. “Quod de pompa etiam Cereris Eleusinia vel inde liquet, quod umbella, seu σκιαδίῳ, de quo supra obiter contra solis æstum, caput solerent tegere mulieres *κανηφόροι*, ut liquet e priscis Comici enarratoribus *Avib.* p. 610. τὸ σκιάδειον κατασκευάσματος, ὅπερ ἔχουσιν αἱ κανηφόροι ἀπιοῦσαι εἰς τὰ Ἐλευσίνια, ὑπὲρ τοῦ μὴ κάεσθαι ὑπὸ τοῦ ἡλίου: haud aliter quam in *Σκίροις*, Minervæ apud eosdem Athenienses festo, factum quoque, ab iisdem Aristophanis interpretibus traditur *Concionatr.* p. 725.: quanquam σκιάδειον a mulieribus Thesmophoria celebrantibus similiter adhibitum videatur e loco jam ante ad v. 1. adducto ex ejusdem Comici *Θεσμοφ.* p. 810., sed cujus rei haud una ratio esse potuit; mense enim Pyanepsione, qui partem Octobris et Novembris occupabat, celebrabantur Athenis Thesmophoria, quo tempore haud adeo adversus solis ardores, quam contra alias cœli injurias, ac præterea *ad pompam e mulieribus constantem, spectare ejusmodi σκιαδίων, seu umbellarum gestamen.*”

In Hymn. in Cererem, p. 664. But the following passage on the same *Hymn* p. 733. is more decisive, because there is a mention of attendants, who, I conceive, often performed this office of holding the

umbrella over the female train : “ Unde quod nobiles illas *κανηφόρους*, seu *λικνοφόρους* puellas insuper decuit, umbellam eædem contra solis æstun̄i (qua de re jam ante dictum est ad v. 7.) aliasve cœli injurias ferre in pompis id genus solitæ, et quidem sella eis a pedissequis pone lata, ut id liquet ex Aristophane ejusque enarratoribus *Avibus*, p. 610 et 611. ac vidit jam in *Panathenæis*, c. xxiii. eruditissimus Meursius.”

A PASSAGE IN PERICLES'S FUNERAL ORATION ILLUSTRATED.

Εἰ δέ με δεῖ καὶ γυναικείας τὶ ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχείᾳ παραινέσει ἅπαν σημανῶ· τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι, ὑμῖν μεγάλη ἡ δόξα, καὶ οἷς ἂν ἐπ' ἐλάχιστον ἀρετῆς πέρι ἡ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾖ.
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promise to give an address appropriate to their situation (*ὅσαι νῦν ἐν χηρείᾳ ἴσονται*), as the advice would have been as applicable to any other women, who had not lost any relatives in the war, as it was applicable to these widows. I cannot but consider this address, short as it is, as extremely proper, and indeed the whole speech is admirably adapted to the occasion, and to the character of the man, who delivered it; and is as much superiour to the rival compositions of Plato, and of Lysias, as Homer is superiour to Virgil, or as Demosthenes is superiour to Cicero. Pericles had portrayed the character of the fallen heroes in the liveliest colours, which his fertile imagination could supply. The effect, which such a strain of impassioned eloquence must have produced upon the lively sensibility of *Athenian* minds, must have been indeed electrical. Even I feel, when, I read it at this distance of time, a degree of enthusiasm, which cannot be described: the sublimest passages, which I have read in classical, or modern poetry, have never so interested my feelings, as this address to the shade of departed virtue: I feel a momentary wish that I had died in the same field of battle with them, that I also might have claimed a share in the eulogy: Athens rushes upon my thoughts, and I see these wretched widows, by the magic of oratory, forgetting, for a moment, their sorrows, and consoling themselves

with the glory of their departed husbands. Surely, every tribute of praise to their memory would bring some comfort to their afflicted mind. But we shall see a great propriety in the shortness of this address, if we consider that Pericles had a grand political object in his view in all these addresses, and that the great merit and beauty of this speech consists in the wonderful facility, with which the orator adapts the Athenian politics to his subject, and the delicate artifice, with which he contrives, in an oration, which was intended to expatiate in the praises of fallen warriors, to mingle political instruction adapted to the circumstances of the times, and of the hearers. Had I a sufficient leisure to execute the delightful task, I would proceed to detail the circumstances of the times, to analyse the contents of the oration, and to compare it with the compositions of Plato, and of Lysias : I am persuaded that, if such a comprehensive view of the performance be taken, it will be read with fresh interest, and will excite fresh admiration. Unfortunately, the classical student is so engaged with unravelling the intricacies of the language, that the interest, which it seems so well calculated to excite, is considerably diminished by the interruption, which they give ; while we are mastering difficult expressions, we are neglecting to observe the beauty of the sentiments, and are losing the chain of thought.

EMENDATION OF ANOTHER PASSAGE IN THE SAME ORATION.

ἐνι τε τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια,
καὶ ἑτέροις πρὸς ἔργα τετραμμένοις, τὰ πολιτικὰ μὴ
ἐνδεῶς γινῶναι, Bentham's Λόγοι Ἐπιτάφιοι, p. 10.

ἐνι τε τοῖς αὐτοῖς· οἷον τοῖς δημιουργοῖς, καὶ γεωργοῖς,
καὶ κυνηγοῖς, καὶ τοῖς ἄλλοις ἰδιώταις, καὶ χειροτέχναις·
τοῦτο δὲ πρὸς τοὺς Λακεδαιμονίους, ἐπειδὴ ὀλίγοι ἦσαν
αὐτῶν, οἱ τὰ πολιτικὰ σκοποῦντες, οἱ δὲ τὰ πολέμια, πάν-
τες, Schol. As Pericles was addressing a *mixed multi-*
tude, there must have been among his audience many
δημιουργοὶ, γεωργοί, κυνηγοί, and χειροτέχναι, and as
he is contrasting the Athenian people with the Spar-
tan people *nationally*, the τοῖς αὐτοῖς must include
all those persons, whom the Scholiast mentions in his
note; therefore to say ἑτέροις πρὸς ἔργα τετραμμένοις
seems to me superfluous and absurd: read then with
me ἔτι τοῖς, which will add a great force to the pas-
sage: "The Athenian people," says Pericles, "can
attend at once to domestic occupations, and to pub-
lic affairs, and *even those, who are engaged in rural*
labours, have a competent knowledge of public con-
cerns." It is a curious fact that Hobbes has trans-

lated the passage, as if he had read *ἔτι τοῖς*: *ἔτι* is here *etiam*, as in Longinus, c. 44. *ἐξ ἀπαλῶν ἔτι φρονημάτων μονονοῦκ ἐνεσπαργανωμένοι*. The phrase *τοῖς πρὸς ἔργα τετραμμένοις* means *persons employed in husbandry*: so *ἔργα* is used *κατ' ἐξόχην*: Herodotus says in his first bk., when he is speaking of Deioces, *οὕτως ἢ τε χωρὴ ἐννομήσεται, καὶ αὐτοὶ πρὸς ἔργα τρεψόμεθα*.

ANOTHER PASSAGE IN THE SAME ORATION ILLUSTRATED.

διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε· τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξυνηλασίαις ἀπείργομέν τινα ἢ μαθήματος, ἢ θεάματος, ὃ μὴ κρυφθὲν ἂν τις τῶν πολεμίων ἰδὼν ἀφεληθείη· πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ· καὶ ἐν ταῖς παιδείαις, οἱ μὲν ἐπιπόνῳ ἀσκήσει, εὐθύς νέαι ὄντες, τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ, ἀνειμένως διαιτώμενοι, οὐδὲν ἥσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν, Bentham's *Λόγοι Ἐπιτάφιοι*, p. 9.

“**T**HE Lacedæmonian youth were carefully trained up at home to the politic part of war, by being habituated to their watches, guards, ambuscades, with other wiles and stratagems, to give them a notion of what they were afterwards to do in the field,” Bentham, p. 129. “Celeb. Reiske legi volebat παρατροπαῖς, i. e. ξινηλασίαις: sed παρασκευαὶ aut spectacula sunt et ludi, quibus negat eos πιστεύειν, i. e. putare in iis magna exempla et consilia virtutis bellicæ præberi, ac fortasse ἀπάταις nil aliud sign. [quam] quod in ludis fictæ res proponantur; aut illud ipsum, quod per παρατροπὰς inferri vult vir cel. ut ἀπάταις deinde sint, quasi quædam arcana disciplina, cujus usu et commercio exteri callide arceantur.” Baver. ἀπάταις· πάλιν πρὸς Λακεδαιμονίους αἰνίττεται, οἱ τὸ πλέον ἀπάτη καὶ γοητεία γνωμῆς ἐκράτουν ἐν τοῖς πολεμικοῖς. Schol.

From the context (μαθήματος, ἢ θεάματος) the words, at the first sight, may seem to allude to the public spectacles and schools, and the secret discipline, which they conveyed to the minds of the spectators, and the hearers; but since such places of theatrical amusement, and of public instruction, as existed at Athens, were discouraged at Sparta, and as Pericles is evidently contrasting the manners and customs of the Athenians, and of the Spartans, this

interpretation cannot be right. The Athenian stranger, though he could see at Sparta no such public schools, and no such public theatres, as were erected in his native city, might have many opportunities of obtaining some useful information. But it seems harsh and forced to interpret *παρασκευαί* of public spectacles, or schools, and *ἀπάται* of the secret discipline, which they conveyed to the mind. As he says in the beginning of the sentence, *διαφέρομεν ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε*, the words seem to relate to what conveyed military instruction more immediately than schools, spectacles, or theatres. Nor can we understand (with Bentham) by *παρασκευαῖς* the careful training of the youth for war; for the orator says expressly in the subsequent sentence, *καὶ ἐν ταῖς παιδείαις κ. τ. λ.* We must then consider *παρασκευαῖς* as signifying that military exercise and discipline, which an Athenian soldier learnt before he marched against the enemy: that *παρασκευή*, and *παρασκευάζειν* are military terms, is evident from other passages of Thucydides: *παρασκευαῖς* refers to *μαθήματος*, and *ἀπάταις* to *θεάματος*. I would translate the passage thus: "We pass no law of expulsion to prevent any stranger from either learning, or seeing any thing, by the disclosure of which any of our adversaries may be advantaged: our confidence in the moment of danger is derived, not so

much from formal exercises, and secret discipline, as from the innate courage, which every individual Athenian can display." The Lacedæmonians did not wish their enemies to be acquainted with their military system (*ταῖς παρασκευαῖς*), and therefore used those means to prevent the disclosure of it: this is what Thucydides means by *ἀπάταις*. It is upon the same principle of military policy, that Lycurgus, as Plutarch relates in his Life, "directed his countrymen not to engage in frequent wars with the same enemy, lest they too in their turn should prove able warriors." He somewhere else, however, observes that this law of expulsion 'proceeded not, as Thucydides insinuates, from a fear lest strangers should steal their constitution, but lest they should give to his own people some evil habits; for, as he observes, not only new subjects of discourse come along with foreigners, but new discourse produces new opinions, and the new passions and desires, which necessarily spring from them, would, like discords in music, disturb the harmony of the established government: see Langhorne's Plutarch,

CICERO ILLUSTRATED.

Nonne hunc in vincula duci, non ad mortem rapi, non summo supplicio mactari imperabis? Cat. i.

C. II.

1. THE primary meaning of *mactare* is *augere*: 2. in another sense, which is clearly deducible from the primary meaning, it is applied to *sacrifices*, to the wine, which was *heaped* upon the victim: 3. and hence it is often used in the sense of *to kill* ("Sc. proprie *macto* dictum est quasi *magis aucto*, i. e. *augeo*: nam prius quam victimam immolarent, thus ac vinum super eam fundebant: unde *mactum* esse taurum dicebant, ture vel vino cumulatam hostiam et *magis auctam*: hæc fere Servius ad *Æn.* 4, 57. et 9, 641. et sane *mactare* pro *augere* usurparunt veteres, Cic. *de Repub.* 6. *Ferunt laudibus, mactant honoribus*, Nonius, 4, 291. Cic. *in Vatin.* c. 6. *Cum puerorum extis Deos manes mactare soleas*:—*interficere*—Virg. *Æn.* 4. 57. *Mactant lectas de more bidentes*, ubi Servius, *Mactant*, verbum sacrorum, κατὰ εὐφημισμὸν, dictum ut *adolere* [et *immolare*]; nam *mactare* est proprie *magis augere*." Gesner's *Thesaurus*): 4. It also occasionally signifies *to treat ill*: "*Mactare* pro *malò afficere*, seu *male tractare* ponitur: ut

docet Nonius l. c. : sic Plaut. *Curcul.* 4, 3, 5. 'Non pol nunc ego te mediocri macto infortunio ; sed eopse illo, quo mactare soleo cui nihil debeo : add. Terent. Phorm.' 5, 8, 39. 'Malo et damno mactare,' Plaut. *Aulul.* 3, 5. 61. Cic. *pro Cæl.* 36. 'Post te continuo fecit idem in duobus prodigiis Reip. Clodius, quo etiam majore malo es mactandus : ' Re magna mala mactari cupis,' Plaut. *Most.* 1, 1, 58. 'Si sapiam, hoc, quod me mactat, concinnem lutum,' i. e. affligit Plaut. *Rud.* 1, 2, 8. Cic. *pro Flacco* c. 22. 'Huic illi legato—patronum suum—mactandum civitatis testimonio tradidissent,' i. e. jugulandum, opprimendum : id *Verr.* 4. 26. 'Jus civitatis supplicio mactatum,' i. e. civis Romanus, ob id ipsum, quod se diceret civem, in crucein sublatum." Gesner's *Thesaurus*. This is the sense, in which we are to understand *summo supplicio mactari* in the passage of Cicero, which this article is intended to illustrate, where the Delphine Ed. has this note : "Mactari verbum sacrificiorum, cum sacrificatur pro avertendis malis ; significat ergo sacrum hominem Catilinam, i. e. execrabilem, in quem urbis maledicta conjici debent." Gesner too in his *Thes.* has quoted this passage among the instances, where *mactare* signifies *to sacrifice* ; but *summo supplicio mactari* is the same as *gravissimo supplicio affici* in *Cat.* 2. c. 2. 'Interemptum esse L. Catilinam, et gra-

vissimo supplicio affectum :’ in the same sense we are to understand the words at the end of the first *Catilinarian*, *Eternis suppliciis vivos mortuosque mactabis*. The word occurs much more frequently in its primary meaning than many scholars may be disposed to think : thus Virgil *Æn.* 3. v. 118. says,

———— *Meritos aris mactavit honores :*

compare with this the following passage in *Æn.* 1. v. 48.

———— *Supplex aris imponat honores,*

and in *Æn.* 11. 50.

———— *Cumulatque altaria donis.*

5. It is hence used occasionally in the sense of *to honour a person* : “ Nonius l. c. *Mactare, honorare*, Plaut. *Tamen honeste mactatum reducam domum*, Accius *Didascalico. Sapientiæque inuictæ gratia atque honoris patera Nestorem mactavit aurea* :— etiam cum accusativo rei, Varro *de Vit. Pop. Rom.* ap. Non. l. c. *Quod Kalendis Juniis et publice, et privatim favatam (fabatam) pultem Dis mactat.*” Gesner’s *Thesaurus*. 6. By a natural analogy from *to heap upon*, it is used to signify *to heave into a place, præcipitare*, as Gesner has observed, in Accius *Antenoridis, Qui aut illorum copias fundam in campo, aut naves uram, aut castra mactabo in mare* Nonius c. l. The reader will find a very unsatisfac-

tory account of the word in Ernesti's *Index Latinitatis Ciceronianæ*, and hence I have dilated upon it.

AGAMEMNON OF ÆSCHYLUS ILLUSTRATED.

v. 576. τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·

παροίχεται δὲ, τοῖσι μὲν τεθηκόσιν,

τὸ μή ποτ' αὖθις μὴδ' ἀναστῆναι μέλειν.

“*V*ERUM quid ista lugeamus? præteriit labor, primum iis quidem qui mortui sunt, ut ne si detur quidem resurgere velint: nempe se tot ærumnis aliquando defunctos esse lætantur, quos in vitam redeundo nolunt repetere: eandem ob causam Cato Major apud Cic. *de Sen.* sub. fin. *Si quis largiatur*, inquit, *ut ex hac ætate repuerascam et in cunis vagiam, valde recusem.*” Schutz. But Æschylus appears to me in this passage to intimate the supposed impossibility of a resurrection of the dead: in what sense this is to be taken will be seen as we proceed. As this is a serious subject, I shall dilate upon it, and adduce several passages of a similar import: “Eur. *Herc. Fur.* καὶ τίς θανόντων ἦλθεν ἐξ

ἄδου ; Id. *Alcest.* οὐκ ἔστι τοὺς θανόντας ἐς φάος
 μολεῖν : Virg. *Sed revocare gradum, superasque
 evadere ad auras, Hic labor, hoc opus est :* Catull.
Illic, unde negant redire quenquam : Lucian. *Mort.*
Dialog. οὐ θέμις ἀνελθεῖν τινα τῶν λίμνην διαπλευσάν-
 των : Plut. ἅπαξ ἄνθρωποι γεγόναμεν, δις δὲ οὐκ ἔστι
 γινέσθαι : Sen. *Hippol. Gradumque retro flectere
 haud unquam sinunt Umbræ tenaces.*" Duport's
Gnomologia HomERICA, p. 54. Again, in p. 145.
Æs. Eumenid. ἅπαξ θανόντος οὔτις ἔστ' ἀνάστασις.
 The following passage from Dr. Bentley's 8 *Sermons
 on the Folly and Unreasonableness of Atheism*, 4th
 Ed. p. 41. contains some luminous ideas upon this
 subject, which he has very successfully applied to
 the illustration of *Acts*, c. xiv. v. 16. *Because he
 hath appointed a day, in which he will judge the
 world in righteousness, by that man, whom he hath
 ordained, whereof he hath given assurance unto all
 men, in that he hath raised him from the dead.*
 "Hitherto," says this able divine, and profound scho-
 lar, "the apostle had never contradicted all his
 audience at once; though at every part of his dis-
 course some of them might be uneasie, yet others
 were of his side, and all along a moderate silence and
 attention was observed, because every point was
 agreeable to the notions of the greater party; but,
 when they heard of the resurrection of the dead, the

interruption and clamour became universal, so that here the apostle was obliged to break off, and *depart from among them* (v. 33.): what could be the reason of this general dissent from the notion of the *resurrection*, since almost all of them believed *the immortality of the soul*? St. Chrysostom hath a conceit, that the Athenians took ἀνάστασις (the original word for *resurrection*) to be preached to them as a goddess, and in this fancy he is followed by some of the moderns: the ground of the conjecture is the 18th v. of this chapter, where some said, *What will this babblers say?* Other some, *He seemeth to be a setter forth of strange Gods* (ξένων δαιμονίων, *strange deities*, which comprehends both sexes), *because he preached unto them* (Ἰησοῦν καὶ τὴν ἀνάστασιν) *Jesus and the resurrection*: now, say they, it could not be said *deities* in the plural number, unless it be supposed that ἀνάστασις is a goddess, as well as *Jesus a God*; but we know, such a permutation of number is frequent in all languages: we have another example of it in the very text, *As certain also of your own poets have said, For we are also his offspring*; and yet the apostle meant only one, Aratus, the Cilician, his countryman, in whose astronomical poem this passage is now extant: so that although he preached to the Athenians Jesus alone, yet by a common mode of speech he might be called *A setter forth of strange*

Gods : it is my opinion that the general distaste and clamour proceeded from a mistake about the nature of the Christian resurrection : the word *resurrection* (ἀνάστασις, and ἀναστήσασθαι) was well enough known amongst the Athenians, as appears at this time from Homer, Æschylus, and Sophocles (*Il. ω. 551. Eumen. 655. Soph. Electra 136.*) : they could hardly then possibly imagine it to signify a goddess : but then *it always denoted a returning from the state of the dead to this present world, to eat and drink and converse upon earth*, and so after another period of life to die again as before : and Festus, a Roman, seems to have had the same apprehensions about it ; for, when he declares the case of St. Paul, his prisoner, to king Agrippa, he tells him that the accusation was only about certain questions of the Jewish superstition, and *of one Jesus, who was dead, whom Paul affirmed to be alive (Acts xxv. 19.)* : so that, when the Athenians heard him mention the resurrection of the dead, which, according to their acceptance of the word, was a contradiction to common sense, and to the experience of all places and ages, they had no patience to give any longer attention : *his words seemed to them as idle tales*, as the first news of our Saviour's resurrection did to the Apostles themselves : all interrupted and mocked him, except a few, that seem to have understood him

aright, who said *they would hear him again of this matter* : just as when our Saviour said in an allegorical and mystical sense, *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you* (*John vi. 53*), the hearers understood him literally and grossly : *the Jews therefore strove among themselves, saying, how can this man give us his flesh to eat ? This is a hard saying, who can hear it ? And from that time many of his disciples went back, and walked no more with him* (*v. 60. 66.*).” Dr. Harwood observes in his *New Introduction to the Study and Knowledge of the New Testament* Vol. II. p. 366. “It is observable that the Athenians heard with patience and temper the Apostle’s discourse, which he publicly addressed to them, till he mentioned the *Resurrection*, upon hearing which the whole assembly was instantly a scene of confusion : the doctrine and the idea itself was full of such absurdity, that it immediately excited almost universal banter and derision :” this intelligent writer then presents us with the following quotations : “*τοὺς πάλαι ἀποθάνοντας αὐταῖς σαρκὶν ἐκείναις ἀπὸ τῆς γῆς ἀνάδυντας, ἀτέχνως σκολήκων ἢ ἑλπίς*, Celsus ap. Origen. l. v. p. 240. Ed. Cantab. 1677. : *ἀπιστουμένης παρ’ Ἑλλήσιν ἀναστάσεως* *ad Græc. Cohortatio*, p. 133. Ed. Oxon. 1703. : *Aniles fabulas adstruunt et annectunt : renasci se ferunt post mortem et cineres et favillas ; et nesciō*

qua fiducia mendaciis suis invicem credunt,' Minucius Felix, p. 94. Cantab. 1712. : ' Vellem tamen sciscitari, utrumve cum corporibus? et corporibus quibus, ipsisne an innovatis resurgatur? sine corpore? hoc, quod sciam, neque anima, nec vita est : ipso corpore? sed jam ante dilapsus est : alio corpore? ergo homo novus nascitur, non prior ille reparatur : et tamen tanta ætas abiit, sæcula innumera fluxerunt, quis unus ullus ab inferis vel Protesilai sorte remeavit, horarum saltem permissio commeatu, vel ut exemplo crederemus? Omnia ista figmenta male-sanæ opinionis et inepta solatia,' &c. Minucius Felix, p. 66. :

Soles occidere, et redire possunt :

Nobis cum semel occidit brevis lux,

Næ est perpetua una dormienda. Catullus.

ἄμμες δ' οἱ μεγάλοι, καὶ κατ' ἐροῖ, ἢ σοφοὶ ἄνδρες,

ἐπ' αὐτῇ πρῶτα θάνατον, ἀνάκοι ἐν χθονὶ κοιτᾷ

εὐδομεν εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

Moschus, *Idyl.* 3. 109.

κ' οὐτ' ἐξ ἐκείνων ἐλπίς ὡς ἐφθίσσομαι,

αὐτὴ τ' ἐκείνας οὐκέτ' ὄψομαι ποτε.

Eur. *Troad.* v. 487.

οὐ ταῦτόν, ὦ παῖ, τὸ βλέπειν τῷ καθάναιν,

τὸ μὲν γὰρ οὐδὲν, τῷ δ' ἐνέειν ἐλπίδες.

Ibid. 628. :

see the same *disconsolate* thoughts concerning death and the *everlasting* loss of friends, uttered in a very plaintive and melancholy manner *Iphig. in Aul.* 1251, 1416. *Hippolyt.* 191. *Orest.* 1207, 1087. *Soph. Œd. Colon.* 1700. *Trachin.* 984. *Electr.* 240."

HIPPOLYTUS OF EURIPIDES ILLUSTRATED.

v. 832. πρόσωθεν δέ ποθεν ἀνακομίζομαι

τύχαν δαιμόνων,

ἀπλακίαισι τῶν πάροιθεν τινος.

"Vulgo," says the Professor, "*distinctio posita erat post τύχαν, ut conjungerentur δαιμόνων τῶν πάροιθεν, satis inepte: recte Valck. monuit τύχαν δαιμόνων dictum esse pro simplici τύχαν vel δαίμονα, ut in Fragm. Eur. Æoli ap. Stob. p. 568, 38.*

Μοχθεῖν ἀνάγκη· τὰς δὲ δαιμόνων τύχας

ὅστις φέρει κάλλιστ', ἀνὴρ οὗτος σοφός."

Though I agree with the Professor in his change of the punctuation, yet I cannot assent to the opinion of Valckenaer, which he espouses, that *τύχαν δαιμόνων* is the same as *τύχαν*, or *δαίμονα*. Euripides here makes Theseus say that *the Gods* are visiting him

with this *calamity*, for the sins committed by some of his ancestors: “Quanquam neque apud eosdem poetas, aliosque e gentilibus scriptores, desint gravissima subinde monita, quibus *eas, quæ a Diis immittuntur, etiam immerentibus calamitates*, patienter ferri debere, neque proinde Diis succensendum traditur: sicuti cum in *Prometh.* ab Oceanidum Choro admonetur subinde Japetides, et a Soph. *Philoct.* v. 1348.

ἀνθρώποισι τὰς μὲν θεῶν

τύχας δοθείσας ἔστ’ ἀναγκαῖον φέρειν :

similiter ap. Eur. *Phæn.* v. 385.

δεῖ φέρειν τὰ τῶν θεῶν,

ac idem Tragicus in *Æolo* ap. Stob. *Serm.* cvi. p. 568. adde illud, quod ibidem ap. Stob. et similiter in Grotii e Stobæo *Excerptis*, p. 454. tanquam Euripidis, apud Plutarch. autem in *Consol. ad Apollon.* p. 116. ut Æschyli refertur,

ἀνδρῶν γάρ ἐστιν ἐνδίκων τε καὶ σοφῶν,

ἐν τοῖς κακοῖσι μῆτε θυμεῦσθαι θεοῖς :

de quibus plura qui volet, adeat eundem Stob. dicto *Serm.* cvi. et in *Excerptis* τοῦ πάνυ Grotii, cviii. ὅτι δεῖ γενναίως φέρειν τὰ προσπίπτοντα ὄντας ἀνθρώπους.” Spanhem in *Hymn. in Pallad.* p. 606, 7. Sophocles says also in his *Æd. Col.* τὸ φέρον ἐκ θεοῦ, καλῶς χρὴ φέρειν, quoted by Duport in his *Gnomologia Homérica*, p. 253.: Again in p. 142. Homer. *Il.* 24.

αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον οὐρανίῳνες,
 ἄνσχεο, μὴδ' ἀλῖαστον ὀδύρεο σὸν κατὰ θυμόν.

“Æsch. *Pers.*

ἴμῳ δ' ἀνάγκη πημονὰς βροτοῖς φέρειν,
 θεῶν διδόντων.

Eur. *Herc. Fur.*

ὅστις εὐγενὴς βροτῶν
 φέρει τὰ θεῶν γε πτώματ', οὐδ' ἀναίνεται,

Incert.

φέρειν ἀνάγκη τὰς θεηλάτους τύχας.”

ANOTHER PASSAGE IN THE SAME PLAY ILLUSTRATED.

v. 938. ἔκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με
 λόγοι, παραλλάσσοντες ἔξεδροι φρενῶν.

“Vertendum,” says the Professor, “*verba aberrantia extra sedem et fines rationis, sive delirantia*: citat Musgr. Platon. *Timæum*, p. 1046. D. Ed. Ficin. εἰ μὴ παντάπασι παραλλάττομεν, *nisi plane deliramus*: corrigendum censet Blomfield. ἔξεδρος.” I wish that for the benefit of his younger readers the

Professor had noticed the metaphorical use of ἔξεδρος in this passage : “ Eur. *Herc. Fur.* v. 596.

ὄρνιν δ' ἰδὼν τὴν οὐκ ἐν αἰσίοις ἔδραις :

ita Hesych. qui inde illustratur, ἔξεδρον τὸν οὐκ αἰσιον οἰωνόν, οὐκ εὐθετον ὄρνιν, οὐκ ἐν δέοντι τὴν ἔδραν ἔχοντα: unde illud Soph. in *Tereo* apud Comici enarratores *Avib.* p. 553.

τίς ὄρνις οὗτος ἔξεδρον χώραν ἔχων ;

et quem locum παραδεῖ dicto loco Aristophanes,

ἕτερος δὲ τάχ' οὗτος χώραν ἔχων :

quibus adde insignem apud Dion. loc. l. xxxvii. p. 41. ubi de capto Salutis apud Romanos augurio ait, ἔξεδροι γάρ τινες ὄρνιθες ἐπέπταντο, καὶ διὰ τοῦτο ἀνεμαντεύσατο: ac unde factum, ut ἔξεδροι φρενῶν, *extra sedem mentis positi*, seu *mente moti* dicantur ab Euripide in *Hippol.* v. 935.” Spanhem's *Obs.* p. 636, 7. Hesychius, as we have seen, explains ἔξεδρον by οὐκ εὐθετον ὄρνιν: Spanhem observes in *Hymn. in Pallad.* p. 618. “ Μάντιν ἐπεὶ θασῶ—hic nempe proprio eam in rem verbo: unde οἰωνοθέτης, seu *augur* dictus idem Tiresias ap. Soph. *Æd. Tyr.* v. 493. ac ubi veteres Grammatici, οἰωνοθέτης· ὁ τοῖς οἰωνοῖς τιθέμενος, dein, καὶ ὁ τὴν πτῆσιν τῶν οἰωνῶν διατίθεις καὶ εὐκρινῶν: quomodo nempe ap. Aristoph. dicitur *Avib.* p. 603.

σύ δὲ τὰ πτέρα πρώτον

διαθείς, τὰ δὲ κόσμω,

et ap. Orpheum, seu Onomacritum *Argon.* v. 34. de vaticiniis in genere, quæ ex Auguriis et Haruspicina capiuntur,

θηρῶν, οἰωνῶν, καὶ σκλάβαν θήσις ἐστὶ :

adde Hesych. qui ἔξεδρον avem, et de qua voce infra, exponit οὐκ εὐθετον ὄρνιν, *avem non bene positam*, in debito nempe ei caveæ loco."

REMARKS SUGGESTED BY A PASSAGE IN THE SAME PLAY.

v. 98. Θε. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσενέπεις ;

Ιπ. τίν' ; εὐλαβοῦ δέ, μή τι σὸν σφαλῇ στόμα.

The learned Professor here justly observes: "Omnino assentior Musgravio, suspicanti Furias innui, quæ κατ' ἐξοχὴν dictæ sunt σεμναὶ θεαί. Phot. Lex. MS. σεμναὶ θεαί. κατ' εὐφημισμὸν, αἱ Ἑρινύες. ὥσπερ αἱ αὐταὶ καὶ Εὐμενίδες ἐκαλοῦντο: similia habet Hesych. et alii Grammatici: huc igitur respicit Hippolyti monitio; nam Furias nominare nefas habebatur: vid. *Orest.* 37. et 402. *Ορ.* ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας. *Μ.* οἷδ' ἅς ἐλεξας, ὀνομάσαι δ' οὐ βούλομαι. *Ορ.* σεμναὶ γάρ· εὐπαίδευτα δ' ἀποτρέπει λέγειν."

A peculiarity of Eastern manners is the scrupulousness, with which the Easterns in some parts abstain from mentioning the name of their sovereign, even when they are not addressing him personally. The following passage is quoted by Mr. Burder in his *Oriental Customs* (Vol. II. p. 392. 3d ed.) from the *Asiatic Researches*: ' " Among the Hindus it never has been customary to call any prince by his proper name: this custom has been communicated to the Burmas with such strength, that it is almost impossible to learn the name of any prince during his reign: his titles only can lawfully be mentioned; and the law is enforced with such rigour that Burmas, even in Calcutta, shudder when requested to mention the dreadful name: nor am I satisfied (says the writer of this article) that either Capt. Symes, or I, could ever procure the real name of the reigning monarch." That a similar scrupulousness prevails among the Chinese is, perhaps, obvious from this curious circumstance that, whenever the Chinese had any occasion to mention the name of their sovereign to any of the gentlemen of the British embassy, as we see in several

^a Mr. Burder quotes this passage as an apt illustration of *Rev. c. XIX. v. 12.* " *He had a name written, that no man knew but he himself,*" but he is here mistaken; for the Eastern *knows* the name of his sovereign, but he will not *pronounce* it from scrupulous motives.

anecdotes related by Mr. Barrow, and Sir G. Staunton, one of the imperial titles is used instead of his name.

Mr. Collins, in his account of a funereal ceremony among the natives of N. S. Wales, says (Vol. I. p. 605.): "They enjoined us on no account to mention the name of the deceased, a custom they rigidly attended to themselves, whenever any one died; and in pursuance of this custom, *Nan-bar-ray*, one of whose names was *Ba-loo-der-ry*, had actually relinquished that, and obtained another name:" Again he says in p. 607. "*Cole-be's* wife, who bore the same names as the deceased, lost them both on this occasion, and was called by every one *Bo-rahng-al-le-on*: this peculiarity was also observed by them with respect to a little girl of ours, of whom *Ba-rahng-a-roo* was so fond, as to call her always by her own name: on her decease, she too was styled *Bo-rahng-al-le-on*." If the Easterns so scrupulously abstain from pronouncing the name of their sovereigns, need we wonder at the scrupulousness of the Jews in pronouncing the name of God, who was the *King of their state*? Thus we are told by Mr. Burder in his *Oriental Customs* (Vol. II. p. 381.), on James IV. 15. *If the Lord will*, that it was "a custom among the Jews to begin all things with God: they

undertook nothing without this holy and devout parenthesis, *If God will*: they otherwise expressed it, *If the name please*, or *If the name determine so*:" many periphrastic expressions for God in the Old Testament may be explained upon this principle. Lamy observes in his *Apparatus Biblicus*, Vol. II. p. 86. "This respect, which they had for the name of God, or the custom of not pronouncing it, but in the temple, was a thing very ancient among them: Josephus, and other ancient authors speak of it, and we have marks of it in the Greek version of the LXX. : neither the name of Jehovah, nor any other that comes near it, is once to be found in the whole version; but in all the places of scripture, where this word is, there is put in the room of it a Greek word, which signifies *Lord*; and answers to the name *Adonai*, which signifies the same thing." We are told that the authority of Pythagoras was so great among his pupils, that to dispute his word constituted a crime, and that his pupils deemed it a sufficient answer to reply to an opponent that *the master said so*: the expression in Greek is *αὐτὸς ἔφα*: I have remarked that the name of Pythagoras is never mentioned: may not this suppression of his name have proceeded from profound respect, as it is known to do in the East?

One of Plutarch's *Roman Questions* (p. 140. Vol. III. oct. ed. Wytttenbach) is this: Διὰ τί τὸν Θεὸν ἐκεῖνον, ᾧ μάλιστα τὴν Ῥώμην σώζειν προσήκει καὶ φυλάττειν, εἴτε ἔστιν ἄρρην, εἴτε θήλειαν, καὶ λέγειν ἀπείρηται, καὶ ζητεῖν, καὶ ὀνομάζειν· ταύτην δὲ τὴν ἀπόρρητον ἐξάπτουσι δεισιδαίμονιας, ιστοροῦντες Οὐαλέριον Σωρανὸν ἀπολέσθαι κακῶς διὰ τὸ ἐξεπεῖν; Toup has the following learned note in his *Emendationes in Suidam*, Vol. II. p. 324. "Notandum et istud, οὐδεμιᾷ, μὰ τὸν, ἀπειροκαλία: sic Philo Vol. IΓ. p. 271. ed. Mangey, εἰώθασι γὰρ ἀναφθεγξάσθαι τοσοῦτον μόνον νῆ τὸν, ἢ μὰ τὸν, μηδὲν παραλαβόντες, ἐμφάσει τῆς ἀποκοπῆς, τρανοῦν ὄρκον οὐ γεγόμενον, ad h. l. vide cl. Koen. in Gregor. de *Dialectis*, p. 65, qui addit *Per Deam jurantes dicebant μὰ τὴν*; et νῆ τὴν: vide Schneider *Periculum Crit.* p. 36. et Suid. v. νῆ τὴν et v. *Λαχάνοις*: eadem locutio occurrit in Epigr. quod legitur *Anthol.* p. 300. et ap. Laert. in Lycon.: ita etiam loquitur Philodemus in Epigr. Miscell. Lips. p. 141. et Aristoph. *Ran.* v. 1421. μὰ τὸν, ubi Schol. ἐλλειπτικῶς ὀμνύει. καὶ οὕτως ἔθος ἔστι τοῖς ἀρχαίοις ἐνίοτε μὴ προστιθέναι τὸν Θεόν, εὐλαβείας χάριν· εἰώθεισαν δὲ τοῖς τοιοῦτοις ὅρκαις χρῆσθαι, ἐπευφημιζόμενοι, ὥστε εἰπεῖν μὲν, μὰ τὸν, ὄνομα δὲ μηκέτι προσθεῖναι: hinc obiter intelligendus est insignis loc. Plutarchi in *Cleomen.* p. 319. ed. Barnes, Μέγας οὖν τῷ φρονήματι γεγονῶς ὁ Κλεομένης, ἐθρασύ-

νετο πρὸς τοὺς πολίτας, καὶ τῶν παλαιῶν τινὸς αὐτοῦς
 ἀνεμίμνησκε βασιλέων εἰπόντος· "Οτι, μὰ τὴν, Λακεδαι-
 μόνιοι πυνθάνονται περὶ τῶν πολεμίων οὐ πόσοι εἰσὶν,
 ἀλλὰ ποῦ εἰσὶν: hinc etiam intelligendus Damascius
 ap. Photium, p. 1038. ed. Schott. γυναῖκα παιδοποιὸν
 ἄγεται, ὡς δ' οὐκ ἐπείθετο τὸ δαιμόνιον τῆς γυναικὸς
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 Damascio, et Plutarcho; quod viros eruditissimos
 admodum exercuit: nos utrique suam lectionem
 restituimus."

NOTE ON THE PROMETHEUS.

- v. 224. κράτιστα δὴ μοι τῶν παρεστώτων τότε
 ἐφαίνεται εἶναι, προσλαβόντα μητέρα,
 ἐκόνθ' ἐκόντι Ζηνὶ συμπαρασταεῖν.

παρεστώτων τῶν ἐνισταμένων πραγμάτων, Schol. B.
 " *Earum rerum, quæ menti tunc succurrebant, vel*
quæ tunc facere licebat. Agam. 1055. τὰ λῶστα τῶν
παρεστώτων λέγει," Gloss. p. 125. The first of
 these two interpretations is the correct one, as is

apparent from the passage cited by Mr. Blomfield in the note from Aristoph. *Equit.* 30.

κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῦν

Θεῶν ἰόντε προσπεσεῖν που πρὸς βρέτας,

and as Schutz has well seen: "*Stanleius vertit in presenti rerum statu, quod verborum structura non patitur: Prometheus, postquam Titanas recta consilia spernere vidit, aliud ex alio cogitare coepit; ex omnibusque, quæ ei in mentem venerant, postremo nihil melius et consultius ei videbatur, quam ad Jovis partes transire: h. interpretationem etiam doctissimo Matthæi placere vidi, qui eam in margine variantium lectionem e codd. Mosqq. excerptarum notaverat.*"

This verb is very frequently used in this sense, by the ellipse of ἐν τῇ γνώμῃ, as the reader will see by the following examples, and the note of Zeunius:

Οὐχὶ ταῦτὰ παρίσταται μοι γινώσκειν, Dem. *Olynth.* 2. p. 75. ed. Mounteney: Viger (in Hermann's ed: p. 276.) says: "*παρίστασθαι—aliquando ἐπέρχεσθαι, ἐπιέναι, παρατυγχάνειν, h. e. in mentem subire, aut venire; dicunt enim παρίσταται μοί τοῦτο ποιεῖν, venit in mentem hoc agere:*" Zeunius adds in the note: "*Haud dubie in hac forma intelligi debet ἐν τῇ γνώμῃ, id quod diserte additum legitur ap. Dem. Phil. 1. δεῖ γὰρ ἐκείνῳ τοῦτο ἐν τῇ γνώμῃ παραστῆναι: it. ap. Andocid. ἤδη παύσασθε, εἰ τῶ ἡμεῶν διάβολον τι ἐν τῇ γνώμῃ περὶ ἐμοῦ παρίστηεν:*" Her-

mann in his Appendix adds : " Clare, Euripides in *Rheso*, 780., καὶ μοι καθ' ὕπνον δόξα τις παρίσταται: sic sæpissime εισέρχεται usurpatur." Again, ὡς οὐ κατὰ τύχην ἐκ τοῦ παρισταμένου τῇ τάξει χρώμενος ἄλλοτε ἄλλως Plutarch *Sympos.* p. 593. Vol. vi. oct. ed. Wyttenbach : Again in p. 594. ἔφην δὲ ἐκ τοῦ παριστάντος: Again in p. 1057. αὐτῷ δὲ πολλάκις παρίστασθαι καὶ τὰ τοῦ κωμικοῦ γέροντος. We have in Longinus, sect. 16. p. 99. Toup's 3d ed, oct. ὡς κουφίζομένους ὑπὸ τῶν ἐγκωμίων μηδὲν ἔλαττον [ἐπὶ] τῇ μαχῇ τῇ πρὸς Φίλιππον, ἢ ἐπὶ τοῖς κατὰ Μαραθῶνα καὶ Σαλαμίνα νικητηρίοις, παρίστασθαι φρονεῖν: Toup (p. 281.) here says: " Assentior Hudsono legenti κουφίζομένοις, quod elegantius: Dionysius Halic. *Antiq. Rom.* 10. 28. Ῥωμαίοις δὲ ἄρα, οἷς ἐτέρων ἄρχειν πάτριόν ἐστι, οὐ παραστήσεται ταῦτά περὶ ἑαυτῶν φρονεῖν: cf. cl. Dorvil. ad Chariton. p. 391. sed nihil muto: anonymus *Orat. Funebr. in Constantin.* p. 703. ed. Haverc. καὶ τί παρίσταται φρονεῖν ὑμᾶς ἐπὶ ταῖς ἄρτι συμβεβηκόσι; quod imprimis notandum: huc facit Polybius, 2. 59. καίπερ ἐ συγγραφεὺς βουλόμενος αὔξειν αὐτοῦ τὴν δόξαν, καὶ παραστήσασθαι τοὺς ἀκούοντας εἰς τὸ μᾶλλον αὐτῷ συναγανακτεῖν ἐφ' οἷς ἔπαθεν." In the passage of Longinus read κουφίζομένοις with Hudson: the construction is παρίστασθαι κουφίζομένοις φρονεῖν, as in the passage of the *Olynthiacs* we have παρίσταται μοι γινώσκειν. 'So

αὐτὰρ ἐπεὶ τοὶ πῆμα τόδ' ἤγαγον οὐρανίανες,
 ἄνσχεο, μὴδ' αἰλιάστον ὀδύρεο σὸν κατὰ θυμόν.

“Æsch. *Pers.*

ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν,
 θεῶν διδόντων.

Eur. *Herc. Fur.*

ὅστις εὐγενὴς βροτῶν
 φέρει τὰ θεῶν γε πτώματ', οὐδ' ἀναίνεται,

Incert.

φέρειν ἀνάγκη τὰς βηλάτους τύχας.”

ANOTHER PASSAGE IN THE SAME PLAY ILLUSTRATED.

v. 938. ἔκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με
 λόγοι, παραλλάσσοντες ἔξεδροι φρενῶν.

“Vertendum,” says the Professor, “*verba aberrantia extra sedem et fines rationis, sive delirantia*: citat Musgr. Platon. *Timæum*, p. 1046. D. Ed. Ficin. εἰ μὴ παντάπασι παραλλάττομεν, nisi plane deliramus: corrigendum censet Blomfield. ἔξεδρος.” I wish that for the benefit of his younger readers the

Professor had noticed the metaphorical use of ἔξεδρος in this passage : “ Eur. *Herc. Fur.* v. 596.

ὄρνιν δ' ἰδὼν τὴν οὐκ ἐν αἰσίοις ἔδραις :

ita Hesych. qui inde illustratur, ἔξεδρον τὸν οὐκ αἰσιον οἰωνόν, οὐκ εὐθετον ὄρνιν, οὐκ ἐν δέοντι τὴν ἔδραν ἔχοντα : unde illud Soph. in *Tereo* apud Comici enarratores *Avib.* p. 553.

τις ὄρνις οὗτος ἔξεδρον χάραν ἔχων ;

et quem locum παρωδεῖ dicto loco Aristophanes,

ἕτερος δὲ τάχ' οὗτος χάραν ἔχων :

quibus adde insignem apud Dion. loc. l. xxxvii. p. 41. ubi de capto Salutis apud Romanos augurio ait, ἔξεδροι γάρ τινες ὄρνιθες ἐπέπταντο, καὶ διὰ τοῦτο ἀνεμαντεύσατο : ac unde factum, ut ἔξεδροι φρενῶν, *extra sedem mentis positi*, seu *mente moti* dicantur ab Euripide in *Hippol.* v. 935.” Spanhem’s *Obs.* p. 636, 7. Hesychius, as we have seen, explains ἔξεδρον by οὐκ εὐθετον ὄρνιν : Spanhem observes in *Hymn. in Pallad.* p. 618. “ Μάντιν ἐπεὶ θασῶ—hic nempe proprio eam in rem verbo : unde οἰωνοθέτης, seu *augur* dictus idem Tiresias ap. Soph. *Æd. Tyr.* v. 493. ac ubi veteres Grammatici, οἰωνοθέτης· ὁ τοῖς οἰωνοῖς τιθέμενος, dein, καὶ ὁ τὴν πτῆσιν τῶν οἰωνῶν διατίθεις καὶ εὐκρινῶν : quomodo nempe ap. Aristoph. dicitur *Avib.* p. 603.

σὺ δὲ τὰ πτέρα πρῶτον

διατίθεις, τὰ δὲ κόσμω,

et ap. Orpheum, seu Onomacritum *Argon.* v. 34. de vaticiniis in genere, quæ ex Auguriis et Haruspicina capiuntur,

θηρῶν, οἰωνῶν, καὶ σπλάγχναν θέσις ἐστὶ :

adde Hesych. qui ἐξέδρον avem, et de qua voce infra, exponit οὐκ εὐθετον ὄρνιν, *avem non bene positam*, in debito nempe ei cavere loco.”

REMARKS SUGGESTED BY A PASSAGE IN THE SAME PLAY.

v. 98. Θε. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσενέπεις ;

Ιπ. τίν' ; εὐλαβοῦ δέ, μή τι σὸν σφαλῇ στόμα.

The learned Professor here justly observes: “ Omnino assentior Musgravio, suspicanti Furias innui, quæ κατ' ἐξοχὴν dictæ sunt σεμναὶ θεαί. Phot. Lex. MS. σεμναὶ θεαί. κατ' εὐφημισμὸν, αἱ Ἑρινύες· ὥσπερ αἱ αὐταὶ καὶ Εὐμενίδες ἐκαλοῦντο : similia habet Hesych. et alii Grammatici : huc igitur respicit Hippolyti monitio ; nam Furias nominare nefas habebatur : vid. *Orest.* 37. et 402. *Ορ.* ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας. *Μ.* οἶδ' ἅς ἐλεξας, ὀνομάσαι δ' οὐ βούλομαι. *Ορ.* σεμναὶ γάρ· εὐπαίδευτα δ' ἀποτρέπει λέγειν.”

A peculiarity of Eastern manners is the scrupulousness, with which the Easterns in some parts abstain from mentioning the name of their sovereign, even when they are not addressing him personally. The following passage is quoted by Mr. Burder in his *Oriental Customs* (Vol. II. p. 392. 3d ed.) from the *Asiatic Researches*:^{*} “ Among the Hindus it never has been customary to call any prince by his proper name: this custom has been communicated to the Burmas with such strength, that it is almost impossible to learn the name of any prince during his reign: his titles only can lawfully be mentioned; and the law is enforced with such rigour that Burmas, even in Calcutta, shudder when requested to mention the dreadful name: nor am I satisfied (says the writer of this article) that either Capt. Symes, or I, could ever procure the real name of the reigning monarch.” That a similar scrupulousness prevails among the Chinese is, perhaps, obvious from this curious circumstance that, whenever the Chinese had any occasion to mention the name of their sovereign to any of the gentlemen of the British embassy, as we see in several

^{*} Mr. Burder quotes this passage as an apt illustration of *Rev. c. XIX. v. 12.* “ *He had a name written, that no man knew but he himself,*” but he is here mistaken; for the Eastern *knows* the name of his sovereign, but he will not *pronounce* it from scrupulous motives.

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undertook nothing without this holy and devout parenthesis, *If God will*: they otherwise expressed it, *If the name please*, or *If the name determine so*:" many periphrastic expressions for God in the Old Testament may be explained upon this principle. Lamy observes in his *Apparatus Biblicus*, Vol. II. p. 86. "This respect, which they had for the name of God, or the custom of not pronouncing it, but in the temple, was a thing very ancient among them: Josephus, and other ancient authors speak of it, and we have marks of it in the Greek version of the LXX. : neither the name of Jehovah, nor any other that comes near it, is once to be found in the whole version; but in all the places of scripture, where this word is, there is put in the room of it a Greek word, which signifies *Lord*, and answers to the name *Adonai*, which signifies the same thing." We are told that the authority of Pythagoras was so great among his pupils, that to dispute his word constituted a crime, and that his pupils deemed it a sufficient answer to reply to an opponent that *the master said so*: the expression in Greek is *αὐτὸς ἔφα*: I have remarked that the name of Pythagoras is never mentioned: may not this suppression of his name have proceeded from profound respect, as it is known to do in the East?

One of Plutarch's *Roman Questions* (p. 140. Vol. III. oct. ed. Wytttenbach) is this: Διὰ τί τὸν Θεὸν ἐκείνον, ὃ μάλιστα τὴν Ῥώμην σώζειν προσήκει καὶ φυλάττειν, εἴτε ἔστιν ἄρρην, εἴτε θήλεια, καὶ λέγειν ἀπείρηται, καὶ ζητεῖν, καὶ ὀνομάζειν· ταύτην δὲ τὴν ἀπόρρησιν ἐξάπτουσι δεισιδαιμονίας, ιστοροῦντες Οὐαλέριον Σωρανὸν ἀπολίσθαι κακῶς διὰ τὸ ἐξειπεῖν; Toup has the following learned note in his *Emendationes in Suidam*, Vol. II. p. 324. "Notandum et istud, οὐδεμιᾷ, μὰ τὸν, ἀπειροκαλία: sic Philo Vol. IΓ. p. 271. ed. Mangey, εἰώθασι γὰρ ἀναφθεγξάσθαι τοσοῦτον μόνον νῆ τὸν, ἢ μὰ τὸν, μηδὲν παραλαβόντες, ἐμφάσει τῆς ἀποκοπῆς, τρανοῦν ὄρκον οὐ γεγόμενον, ad h. l. vide cl. Koen. in Gregor. de *Dialectis*, p. 65, qui addit *Per Deam jurantes dicebant μὰ τὴν*; et νῆ τὴν: vide Schneider *Periculum Crit.* p. 36. et Suid. v. νῆ τὴν et v. *Λαχάνοις*: eadem locutio occurrit in Epigr. quod legitur *Anthol.* p. 300. et ap. Laert. in Lycon.: ita etiam loquitur Philodemus in Epigr. Miscell. Lips. p. 141. et Aristoph. *Ran.* v. 1421. μὰ τὸν, ubi Schol. ἐλλειπτικῶς ὁμνύει. καὶ οὕτως ἔθος ἔστι τοῖς ἀρχαίοις ἐνίοτε μὴ προστιθέναι τὸν Θεόν, εὐλαβείας χάριν· εἰώθεισαν δὲ τοῖς τοιοῦτοις ὅρκοις χρῆσθαι, ἐπευφημιζόμενοι, ὥστε εἰπεῖν μὲν, μὰ τὸν, ὄνομα δὲ μηκέτι προσθεῖναι: hinc obiter intelligendus est insignis loc. Plutarchi in *Cleomen.* p. 319. ed. Barnes, Μέγας οὖν τῷ φρονήματι γεγωνὼς ὁ Κλεομένης, ἐθρασύ-

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This verb is very frequently used in this sense, by the ellipse of ἐν τῇ γνώμῃ, as the reader will see by the following examples, and the note of Zeunius:

Οὐχὶ ταῦτὰ παρίσταται μοι γινώσκειν, Dem.

Olynth. 2. p. 75. ed. Mounteney: Viger (in Hermann's ed. p. 276.) says: "παρίστασθαι—aliquando

ἐπέρχεσθαι, ἐπιέναι, παρατυγχάνειν, h. e. *in mentem subire, aut venire; dicunt enim παρίσταται μοί τοῦτο*

ποιεῖν, venit in mentem hoc agere:" Zeunius adds in

the note: "Haud dubie in hac forma intelligi debet ἐν τῇ γνώμῃ, id quod discrete additum legitur ap.

Dem. *Phil.* 1. διὲ γὰρ εἰκίνα τοῦτο ἐν τῇ γνώμῃ παρα-

στῆναι: it. ap. Andocid. ἤδη παύσασθε, εἰ τῶ ἡμεῶν

διάβολον τι ἐν τῇ γνώμῃ περὶ ἐμοῦ παρίστηκεν:" Her-

mann in his Appendix adds : " Clare, Euripides in *Rheso*, 780., καὶ μοι καθ' ὕπνον δόξα τις παρίσταται: sic sæpissime εισέρχεται usurpatur." Again, ὡς οὐ κατὰ τύχην ἐκ τοῦ παρισταμένου τῇ τάξει χρώμενος ἄλλοτε ἄλλως Plutarch *Sympos.* p. 593. Vol. VI. oct. ed. Wyttenbach : Again in p. 594. ἔφην δὲ ἐκ τοῦ παραστάντος: Again in p. 1057. αὐτῷ δὲ πολλάκις παρίστασθαι καὶ τὰ τοῦ καμικοῦ γέροντος. We have in Longinus, sect. 16. p. 99. Toup's 3d ed, oct. ὡς κουφίζομένους ὑπὸ τῶν ἐγκωμίων μηδὲν ἔλαττον [ἐπὶ] τῇ μαχῇ τῇ πρὸς Φίλιππον, ἢ ἐπὶ τοῖς κατὰ Μαραθῶνα καὶ Σαλαμίνα νικητηρίοις, παρίστασθαι φρονεῖν: Toup (p. 281.) here says: " Assentior Hudsono legenti κουφίζομένοις, quod elegantius: Dionysius Halic. *Antiq. Rom.* 10. 28. 'Ρωμαίοις δὲ ἄρα, οἷς ἐτέρων ἄρχειν πάτριόν ἐστι, οὐ παραστήσεται ταῦτά περὶ ἑαυτῶν φρονεῖν: cf. cl. Dorvil. ad Chariton. p. 391. sed nihil muto: anonymus *Orat. Funebr. in Constantin.* p. 703. ed. Haverc. καὶ τί παρίσταται φρονεῖν ὑμᾶς ἐπὶ τοῖς ἄρτι συμβεβηκόσι; quod imprimis notandum: huc facit Polybius, 2. 59. καίπερ ἐ συγγραφεὺς βουλόμενος αὔξειν αὐτοῦ τὴν δόξαν, καὶ παραστήσασθαι τοὺς ἀκούοντας εἰς τὸ μᾶλλον αὐτῷ συναγανατεῖν ἐφ' οἷς ἔπαθεν." In the passage of Longinus read κουφίζομένοις with Hudson: the construction is παρίστασθαι κουφίζομένοις φρονεῖν, as in the passage of the *Olynthiacs* we have παρίσταται μοι γινώσκειν. 'So

powerful,' says Longinus, 'was the effect, which was produced by his eulogies, that his hearers seemed to feel the same pride and exultation at the mention of the battle of Cheronæa, as they felt at the mention of the victories of Salamis, and of Marathon:' 'so strong was the illusion of the moment, that they seemed to confound disgrace with glory, and defeat with victory.' As to the passage of Polybius, cited by Toup, he has misunderstood it; for παραστήσασθαι τοὺς ἀκούοντας means *to reduce under one's power the passions of the hearers*: παραστήσασθαι occurs frequently in this sense in Thucydides, and seems to have been the military expression for *to subdue an enemy*. In Longinus, sect. 9. p. 67. we have τὰς ψυχὰς ἀνατρέφειν πρὸς τὰ μεγέθη, καὶ ὥσπερ ἐγκύμονας αἰεὶ ποιεῖν γενναίου παραστήματος, where παραστήματος signifies *sentiment*: it is erroneously translated in the Latin version of Toup's ed. *amplitudine quadam nobili*, and by Langbaine *generosa audacia et animi præsentia*: ὥστε μοι παρίστασθαι ἐκείνον μὴδ' εἰς ἄδου ἴοντα, ἄνευ θείας μοίρας ἵεναι, Plato's *Phædo*, p. 158. Ed. Forster: Again p. 177. οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις; Demosthenes uses ἐπέρχεται φρονεῖν for παρίσταται φρονεῖν in ὁ περὶ τῶν συμμοριῶν λόγος (p. 14. Ed. Allen), Εἰ γε ἐπὶ χρήμασιν αὐτῷ μέγα ἐπέρχεται φρονεῖν, καὶ ταύτην ἀσθενεστέραν ἀφορ-

μὴν τῆς ὑμετέρας εὐρήσει. Reiske in his *Index Græcitatis Demosthenæ*, (Vol. XII. p. 578, 9.) says : “ παραστῆναι, *præsens esse menti, obversari animo* : —in medio παρίστασθαι, *in mentem venire*, ἡ δὲ τῆς γνώμης δόξα, ἀφ’ ὧν ἂν ἀκούσωσι, παρίσταται [κατὰ Ἀριστοκράτους, Vol. I. p. 652] : παρίσταται μοι δεῖσθαι τῶν ἀναγνόντων τόνδε τὸν λόγον. 1404. 15.”

In the passage of the *Prometheus* προσλαβόντα μητέρα is “having taken my mother with me as an ally :” προσλαμβάνειν is a military term, which is frequently used by Xenophon, and Mr. Blomfield observes that συμπαραστατεῖν in the subsequent verse is a *vox militaris* : this fact will enable us to trace to its source the metaphorical use of this word in Demosthenes *Olynth.* I. c. 3. p. 50. Ed. Mounteney, οὐδεὶς ἐστίν, ὃν τιν’ οὐ πεφενάκικεν ἐκεῖνος, τῶν αὐτῷ χρησαμένων· τὴν γὰρ ἐκάστων ἄνοιαν αἰεὶ τῶν ἀγνοούντων αὐτὸν ἐξαπατῶν καὶ προσλαμβάνων, οὕτως ἠϋξήθη : the meaning of προσλαμβάνων here is ‘taking an advantage of their weakness :’ it has exactly the same meaning, as τὴν—ἡμετέραν εὐήθειαν—προσαγόμενον in the precedent page : this sense of the word has escaped the sagacity of critics, who generally propose to alter it to προλαμβάνειν : thus Æschines says κατὰ Κτησιφ. c. μ’. προσλαβὼν τὴν τοῦ γράψαντος ἀπειρίαν, where Markland observes, “Forte προλαβὼν : vide

infra p. 45," so too Dem. περὶ Στεφ. τὴν πρὸς τοὺς τετελευτηκότας εὐνοίαν ὑπάρχουσιν προσλάβοντα παρ' ὑμῶν, where Reiske remarks: "προλάβοντα pro προσλάβοντα meum, et sic conjecit quoque Markland." See the *Critical Remarks on detached Passages of Demosthenes*, in the *Class. Journ.* No. III. p. 595.

NOTE ON THE PROMETHEUS.

v. 140. τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ' εἰλισσομένου
χθόν' ἀκοιμήτῳ ρεύματι παῖδες
πατρός Ὀκεανοῦ.

τῆς πολυτέκνου Τηθύος· τῆς παμμήτορος Γῆς Schol. B.
"Ad verbum—*terræ omniparentis alumnae*: Hesych.
et Suid. Τηθύς· ἡ Γῆ· Homericum illud *Il.* ξ. 201.
videtur respexisse Æs.

Ὀκεανόν· τε θεῶν γενέσιν, καὶ μητέρα Τηθύν,
ut et Æs. Ovid. *Fast.* 4. 81.

*Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis qua patet ambit aquis:*

Plato in *Theætet.* ἡ γένεσις τῶν ἄλλων πάντων Ὀκεανὸς τε καὶ Τηθὺς ρεύματι τυγχάνει, καὶ οὐδὲν ἕστηκε:

Eustathius, Τηθύς ἡ κοινὴ τροφὸς, Γῇ ἀλληγορικῶς, ὅτι παρὰ τὸ τήθη, ὁ δηλοῖ τὴν τροφήν λέγεται: immo et vel ipsæ Oceanitides, quas alloquitur Prometheus, quam plurimæ fuerunt, Apollodor. 3. Τρισχίλιαι γὰρ Ὠκεανίδες: Virg. Geor. 4. 382.

Oceanumque patrem rerum, Nymphasque sorores:

Centum quæ sylvas, centum quæ flumina servant:

Propertius, 3. 7.

O centum æquoreæ Nereo genitore puella."

Stanley.

There is in the *Seven at Thebes*, v. 314. a passage, which should be contrasted with this passage of the *Prometheus*,

ὕδωρ τε Διρκαῖον εὐ-
 τρεφέστατον πομάτων,
 ὅσων ἴησι Ποσει-
 δῶν ὁ γαῖάοχος,
 Τηθύος τε παῖδες.

Τηθύος δὲ παῖδας πάλιν τοὺς ποταμοὺς ὀνομάζει· μυθεύεται γὰρ ὅτι ὁ Οὐρανὸς συμμιγείς τῇ Γῇ, ἀπέτεκε τὸν Ὠκεανὸν καὶ τὴν Τηθύν, καὶ ἄλλους οὐκ ὀλίγους παῖδας τε καὶ θυγατέρας· ὁ δὲ Ὠκεανὸς μιγείς Τηθύϊ τῇ αὐτοῦ ἀδελφῇ, ἐγέννησε τοὺς ποταμοὺς, καὶ τὰς πηγὰς τὰς οὖσας ἐν τῷ κόσμῳ, καὶ οὕτως λέγονται οἱ ποταμοὶ παῖδες Τηθύος, Schol. A. "Fontes—et flumina Oceano

et Tethye prognata esse fabulose narrabantur, Hesiod. *Theogon.* v. 336." Schutz. Garbitius observes upon the other passage: " πολύτεκνον vocat Thetim, vel quia per ipsam intelligit *Terram*, quæ est nutrix omnium, vel quia ipsa uxor Oceani fingitur mater Nympharum, per quas possunt intelligi fontes et scaturigines aquarum, quibus passim terra irrigatur ad omnem fertilitatem." Spanhem, whose note has escaped the observation of Dr. Butler, remarks on the *Hymn to Jupiter*; p. 13. " De eadem *Æs. Choeph.* v. 125. καὶ γαῖαν αὐτὴν, ἣ τὰ πάντα τίκτεται, unde παμμήτωρ etiam alicubi ab Euripide ap. Clementem: quanquam rursus fluvii, non *Terræ*, sed *Thetyos*, seu *Mariæ* liberi dicantur post Hesiod. *Theog.* v. 337. &c. ab eodem tragico, Τῆθύος τε παῖδες *Sept. Th.* v. 317.: sicut in *Orphicis* de Oceano, ἐξ οὐπερ πάντες ποταμοί: haud aliter ac ab Ecclesiaste 1. v. 7. flumina a mari oriri, ac in idem relabi dicuntur, et quorum illud a nonnullis interpretibus ad occultos e mari per terram meatus, ab aliis vero ad vapores e mari eductos, ac dein in pluviam resolutos haud incommode refertur." Again in p. 139. he more fully corrects this important error as to the passage of the *Prometheus*, which seems to have originated with the Schollast B., who has deluded Stanley, and the other commentators down to Dr. Butler: " Ε quibus proinde χορηγίσιν Ὀκεανίνας

constabat itidem *χορὸς Ὀκεανίδων Νυμφῶν*, qui inter *Æs. Prom.* personas comparet, et in quo eædem cum *patris Oceani filia* dicuntur, tum *πολυτέκνου Τηθύος-ἔκγονα*, non vero *Thetidis*, ut ibi postremus etiam editor ac interpres; quum alia, quod triviale alioquin (et bene alibi in hujus Callimachi Latino interprete arguit Anna eruditiss.) tradatur a poetis *Τηθύς*, seu *Tethys*, uxor Oceani et harum *Ὀκεανίδων* mater, alia vero *Θέτις*, seu *Thetis*, Nerei filia ac Pelei conjunx, et ipsamet proinde *Ὀκεανίνη*, sed, uti a Catullo vocatur in ejus *Epithalamio*, *Thetis Neptunina*."

ON THE
FIERY AND THE WATERY ORDEAL,
AS MENTIONED
IN THE CLASSICAL WRITERS.

PROFESSOR Brunings says in his *Compendium Antiquitatum Græcarum e Profanis Sacrarum*, 2d. Ed. p. 9. "Germania veteres, Spartanis fortitudinis laude æquales, infantes recens natos clypeo impositos Rheno commisisse feruntur, ut eos, quos unda mer-

geret pro spuriiis, quos servaret, pro suis agnoscerent: hinc Claudian. in Ruffin. L. 2.

Et quos nascentes explorat gurgite Rhēnus:

de hoc flumine ita loquitur Eustathius ad Dionysium *Perieg.* v. 294. οὗτός ἐστιν ὁ λεγόμενος τὰ νόθα τῶν γησίων διορίζειν γεννήματα, ὅλα τὰ μὲν ὑπανάχων τὰ γήσια, τὰ δὲ μὴ τοιαῦτα διδοὺς βυθῶ λήθης καὶ ὕδατος,

Hic fluvius Rhēnus est, qui dicitur spurios partus a genuinis discernere, nempe genuinos servans, spurios vero abysso oblivionis et undarum tradens: probationes per aquas non ignotæ fuerunt gentibus aliis, ut ipsi Hebræorum populo Num. v. 17.: de aquis Rheni pudicitie testibus consule, si placet, Jani Parrhasii Syllogen iv. Thes. Grut. Tom. 1. p. 875."

There is a mention of the watery, and the fiery ordeal, which has immemorially prevailed in Asia, in Isaiah, c. XLIII. v. 12., which appears to me to have been unnoticed by the commentators; "*O Israel, fear not, for I have redeemed thee, I have called thee by thy name: thou art mine; when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.*" Bishop Lowth observes upon this passage: "*I will deliver thee, when thou art in the greatest straits and difficulties: to pass through fire and water is a proverbial*

expression to signify being exposed to all kinds of dangers : see *Psalm* LXVI. v. 12. *Thou, O God, hast proved us, thou hast tried us, as silver is tried : thou broughtest us into the net : thou laidst affliction upon our loins : thou hast caused men to ride over our heads : we went through fire, and through water, but thou broughtest us out into a wealthy place.*" To pass through fire and water to serve a person is a proverbial expression, which I have often heard in Yorkshire, and we undoubtedly derived it from our Saxon ancestors, who used the *ordeal* ; and why should we not conclude that the Jews, who, it seems, used the same phrase, derived it from a similar custom, which prevailed among them ? Is not the interpretation, for which I contend, much more simple than the interpretation of Mr. Harmer in Vol. III. p. 315. 4th Ed. ? " The setting the grass and undergrowth on fire in the East has been practised in these countries to annoy their enemies, and has sometimes occasioned great terror and distress : I remember to have seen an account of the making use of this stratagem in the *Gesta Dei per Francos* : it appears also, I think, to have been practised anciently, from those words in *Isaiah* c. XLIII. v. 2. : so we find, in Dr. Hawksworth's Account of the late Voyages to the South Seas, the wild inhabitants of New South-Wales endeavoured to

destroy some tents and shores belonging to Captain Cook's ship, when he was endeavouring to repair its damages, by setting fire to the long grass of that country, and it had like to have been attended with terrible consequences : it appears then to be a stratagem naturally made use of by nations little advanced in the arts of human life ; and, consequently, it may be supposed, by the people of antiquity." I must confess that I cannot subscribe to the last sentence ; for the stratagem will be practised in both civilised, and barbarous countries, wherever the long grass is subject to be parched and dried by the sun, which makes it inflammable like tinder, as is the case in hot countries. Mr. Burder in his *Oriental Customs*, (Vol. I. p. 176, 7. 3d. Ed.) has adopted the interpretation of Mr. Harmer. The late Dr. Percy says in his Notes on Mallet's *Northern Antiquities*, Vol. I. p. 162. " Long after Christianity was established among the Anglo-Saxons, king Edward, the Confessor (a reputed saint), is said to have put his mother to the proof of the *burning plough-shares* ; and even down to our own times, the *watery ordeal*, or *proof by swimming*, has been employed by the vulgar for the trial of witchcraft, whenever they could find means to put it in practice : " Mallet himself says : " I cannot conclude this subject without observing that we find some traces of the ordeal among the ancient

Greeks and Romans : thus in the *Antigone* of Sophocles, v. 270. (Ed. Burgess).

ἡμῖν δ' ἑτοιμοὶ καὶ μύδρους αἶραι χερσῖν,
καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν,
τὸ μήτε δρᾶσαι, μήτ' ἐφ' ἐπειθέμεναι

τὸ πρᾶγμα βουλευσάντι, μήτ' εἰργασμένῳ :

see Franklin's *Sophocles*, and note on the above passage : see also *Stiernhok de Jur. Vet. Suec.* L. 1. c. 8. apud *Dalin Sue. Rik. Hist.* Tom. I. ch. 7. : Pliny, speaking of a feast, which the ancient Romans celebrated every year in honour of the sun, observes that the priests, who were to be of the family of the Hirpians, danced on this occasion barefoot, on burning coals, without burning themselves : this was apparently a relique of the fiery ordeal. *Plin. Hist. Nat.* L. VII. 2. 'Haud procul urbe Roma in Faliscorum agro familiæ sunt paucæ, quæ vocantur Hirpi: hæ sacrificio annuo, quod fit ad montem Soractem Apollini, super ambustam ligni struem ambulantes non aduruntur : et ob id perpetuo Senatusconsulto militiæ omniumque aliorum munerum vacationem habent.'"
Burton in his note upon the passage of Sophocles says : "Citantur hæc a B. Cyrillo Alexandr. in lib. 10. contra Julian. p. 359. Edit. nobiliss. Spanhem—διὰ μέσου γὰρ ἰόντες πυρὸς, καὶ μύδρους ἐλόντες χερσῖν, ἐπαισύντο τὰς ὀρκωμοσίας : vide *Archæolog. Græc.* L. 2. c. 6."

Before I conclude these remarks, I must observe, that the passage of Pliny, about the priests at Soracte walking at an annual sacrifice, through fire, cited by Mallet as a trace of the ordeal, is nothing to the purpose, though I have very often seen it quoted as an instance of it; for the priests walked through the fire for the purposes of purification, whereas the reputed criminal walked through fire, not to purify himself, but that the spectators might ascertain whether he was the criminal, or not: the one was *a religious duty*, and the other was *a judicial process*. Andreas Cirino in his *Tract de Urbe Roma*, inserted in A. H. De Sallengre's *Novus Thesaurus Antiquitatum Romanarum*, Tom. II. p. 366. Hagæ-Comitum 1718, presents us with these instances of *purification by the means of fire*: “Romulus hinc fertur Magiæ compos, suaque scelera et reorum, qui ad Asylum confugerant, piacula igne purgat, aris circumpositis, sacrisque e more peractis, expiationes proponit, ut in opere condendæ urbis purgati manus admoveant, et dii propitii sint; unde Ovid. L. 4, *Fast.* v. 781. ubi quærit originem expiationis per ignem, canit primo ritum modumque:

——— *Per arduas stipulæ crepitantis acervos*

Trajicias celeri strenua membra pede:

Expositus mos est: moris mihi restat origo:

Turba facit dubium, cæptaque nostra tenet:

Omnia purgat ignis edax, vitiumque metalli

Excoquit, idcirco cum duce purgat oves:

quærit proinde, an qui ignem et undam junxere patres? An quia Phaethontis perstat in aqua ignis memoria? An quia ex saxis pastores ignem eduxerunt Pali deæ sacrum? An vero quia cessit Æneæ ignis, et iter ostendit? Hæc veteres recensebant, sed Ovidius sententiam profert v. 801.

Hoc tamen est vero propius; cum condita Roma est,

Transferri jussos in nova tecta Lares?

Mutantesque domum tectis agrestibus ignem,

Et cessaturæ supposuisse casæ:

Per flammæ salisse pecus, salisse colonos,

Quod fit natali nunc quoque Roma tuo:

Ipse locum vati casus facit: Urbis origo

Venit: ades factis, magne Quirine, tuis:

Tibullus, ubi Urbis originem canit, meminit ignis
L. 2. *El.* 5.

Ille levis stipulæ solennes potus acercos

Accendet; flammæ transilietque sacras:

dum saltant, cinerem e faba ac vitula sumunt, postea transiliunt ter in ordine flammæ, ac puro latice loti expiantur, cecinitque morem Ovid. L. 4. *Fast.* v. 725.

Certe ego de vitulo cinerem, stipulamque fabalèm,

Sæpe tuli plena februa tosta manu:

Certe ego transilii positas ter in ordine flammæ,

Udaque rorales laurea misit aquas :

*ignis erat e stipula, observabatque eleganter Propert.
L. 4. El. 1.*

Annuaque accenso celebrare Parilia fæno :

*Persius vero ait fumosa Parilia fæno : ad quæ Lilius
ait, Ovilæ, et oves, et pecudes, purgabantur fumo
ex sulphure, rosmarinumque, ac herbam Sabinam,
et laurum cremabant."*

PASSAGE IN THE PROMETHEUS DES- MOTES ILLUSTRATED.

v. 800. ἡδ' οὐκ ἔτ' εὐξέμβλητος ἢ χρησμοφία.

"εὐξέμβλητος, *facilis conjectura*, quod alibi vocat
εὐξέμβολος *Choeph.* 168. *Suppl.* 695.: contra *Soph.*
dicit ἀξέμβλητος *Trachin.* 696." *Gloss.* p. 170. The
Scholiast more correctly interprets it by εὐγνωστον, and
Stanley by *facilis intellectu*. But let us philosophi-
cally trace this meaning of the word, which has not
been sufficiently noticed, and which is much more
common than many critics imagine, from the primary
idea, and illustrate our definition by a variety of
examples. Συμβάλλειν means 'to enter into the
meaning of a thing by comparing circumstances

together, and it is spoken particularly of oracles, or of dreams, or of any such thing, of which the meaning is not obvious, but is attained by reflection, and a comparison of different circumstances.* Suidas rightly explains συμβαλεῖν by διακρίναι, νοῆσαι, συγκρίναι, and quotes under συμβαλόντα a passage from Arrian, where it is used in the same sense, συνέκειτο γὰρ, τὸν μὲν σημῆναι, τὸν δὲ ΣΥΜΒΑΛΟΝΤΑ ποιεῖν τὸ τεταγμένον, 'having perceived the meaning of the sign:'. Again under συμβαλεῖν, ΣΥΜΒΑΛΕΙΝ οὐδεὶς εἶχε τὸ γενόμενον, ἀντὶ τοῦ ΝΟΗΣΑΙ: Again under συμβλητὰ, σύγκρισιν ἐπιδεχόμενα, καὶ ΤΑ ΔΤΝΑΜΕΝΑ ΓΝΩΣΘΗΝΑΙ καὶ ΣΥΜΒΛΗΤΗ ΔΤΝΑΜΕΝΗ ἘΠΙΓΝΩΣΘΗΝΑΙ ΒΟΥΛΗ κρείττονι, καὶ ἈΝΘΡΩΠΙΝΗ ΓΝΩΜΗ ὍΤΙΔΑΜΩΣ ΣΥΜΒΛΗΤΗ, τρόπον τινὰ τοῦ Ἀλφείου ἀποθανόντος. Herodotus, bk. i. c. 68. uses the word precisely in this sense, ὁ μὲν δὲ οἱ ἔλεγε τὰ περ ὑπῴππεε, ὁ δὲ ἘΝΝΩΣΑΣ ΤΑ ΛΕΓΟΜΕΝΑ, ΣΤΝΕΒΑΛΛΕΤΟ τὸν Ὅριστεα κατὰ τὸ θεοπρόπιον τοῦτον εἶναι, τῇδε ΣΥΜΒΑΛΛΕΟΜΕΝΟΣ κ. τ. λ.: the word here must not be considered as implying any doubts, or vague conjectures, but as implying the greatest certainty, which the case admits: Lichas, by revolving in his mind the story, which he had just heard, ἐνώσας τὰ λεγόμε-

* See the *Class. Journ.* No. III. p. 588, 9.

μενα, and by comparing it with the declarations of the oracle, *concluded* that this must be the corpse of Orestes: Again in bk. 1. c. 91. οὐ συλλαβὰν δὲ τὸ ῥηθὲν, οὐδ' ἐπανειρόμενος, ἐαυτὸν αἴτιον ἀποφαινέτω· ὃ καὶ τὸ τελευταῖον χρηστηριαζομένων εἶπε Λοξίης περὶ ἡμίονου· ΟΥΔΕ ΤΟΥΤΟ ΣΤΥΝΕΒΑΛΕ· ἦν γὰρ ὁ Κῦρος οὗτος ἡμίονος: ¹ here Herodotus uses συλλαμβάνειν and συμβάλλειν as equivalent terms. We read in St. Luke, c. 11. v. 19. ἡ δὲ Μαριάμ πάντα συντήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, in our version, 'But Mary kept all these things, and *pondered them in her heart*:' some commentators understand by συμβάλλουσα, "conferens ea, alia cum aliis, præsentia cum præcedentibus dictis Gabrielis, Elizabethæ, et Zachariæ:" in the valuable lexicon of Schoettingen, edited by Gottlieb Leberecht Spohn, and published at Leipsic 1790., the word is translated by "sensum et vim verborum probe assequatur," and this passage is quoted from Josephus, ὁ δὲ Ἰώσηπος ΣΥΜΒΑΛΛΩΝ Τῷ ΛΟΓΙΣΜῷ Τῷ ΟΝΑΡ, "Jos. autem mente assecutus quo

¹ Read here οὗτος ὁ ἡμίονος, *the mule*, of which the oracle spoke: I doubt whether the passage is Greek without the article: as the words stand, we must construe the passage thus, 'That Cyrus was a mule,' whereas the meaning is that 'Cyrus was *that* mule:' the insertion of the article removes this ambiguity,

id somnium.spectaret:" so too the word is translated by Elsner, in his *Observationes Sacrae*, by *probe assecuta*: Alberti (who, in his *Philological Observations on the New Testament*, p. 188, 9, 10, 11. has very much upon the use of this word, but has not entirely entered into the spirit of it) says: "Hesych. συμβαλεῖν διακρίναι: sic et Schol. Lucian. Tom. II. p. 42——: Schol. Pindar. *Nem. Od.* XI. v. 1253. σύμβαλεῖν interpretantur διαγνώναι, et Schol. Soph. *Æd. Col.* v. 1470. τῷ δὲ συμβαλὼν τίνι τεκμηρίῳ νοήσας Mosehophulus: συμβάλλεται δὲ τις τὸ δέ τι στοχαζόμενος καὶ νοῶν:—sic pro interpretari in *Exp. Alex.* I. I. c. 26. p. 43. καὶ τὸν ἀετὸν ταυτῇ συνέβαλεν, et *aquilam ita interpretatus est*: ut ante c. 19. 39. *ξυμβλήσει* usus erat pro *interpretatione*, ubi vide cl. Gronov.: sic Plaut. *Curcul. Act.* II. Sc. II. v. 3. *Manesis, dum huic conjicio somnium*, i. e. interpretor:—denique ut apud Lucam τὰ ῥήματα συμβάλλουσα dicitur, ita ap. Aristoph. *Ran. Act.* IV. Sc. 1. p. m. 234. ῥήμαθ'——ἃ ξυμβάλεῖν οὐ ῥάδιον ἦν." C. T. Damm, in his *Novum Lex. Gr. Etymol. et Reale*, cui pro *Basi substratæ sunt Concordantiæ et Elucidationes Homericæ et Pindaricæ*, says: "Recentiores [he might have added, et antiquiores] posuere τὸ συμβαλεῖν pro νοῆσαι, intelligere, considerare sic ut assequaris verum, conjicere verum sensum e. g. συνεβάλετο τὸν χρησμὸν, i. e. ἔγνων τί βούλεται ὁ

χρησμός, er traf den sinn des orakels:—ad illum significatum recentiorum pertinet locus Lucæ 2. 19. ubi verba συνέβαιεν ἐν τῇ καρδίᾳ, id volunt, intellexisse Mariam has res, quas alii admirati sunt, et ex antegressis probe computasse, palam tamen nihil elocutam esse de iis rebus:—συμβαλεῖν λίαν εὐμαρὶς ἦν Nem. II. 43. conjicere valde facile erat, war leicht zu und alzunehmen, ubi vides notionem illam verbi recentiorum.”

AN APPLICATION OF THE DOCTRINE
OF THE ASSOCIATION OF IDEAS
TO THE
ILLUSTRATION OF SEVERAL PASSAGES
IN THE
HIPPOLYTUS, AND THE AGAMEMNON.

HIPPOLYTUS.

v. 72. σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
λειμῶνος, ὃ δέσποινα, κοσμήσας φέρω,
ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ,
οὔτ' ἦλθε πω σίδηρος, ἀλλ' ἀκήρατον
μέλισσα λειμῶν' ἥρινόν διέρχεται,

αἰδῶς δὲ ποταμίῃσι κηπεύει δρόσις
 ὅστις διδάσκων μὴδὲν, ἀλλ' ἐν τῇ φύσει
 τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάντ' ἑμῶς,
 τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις.

“Religio erat,” says Musgrave (cited by the Professor), “veteribus prata Diis consecrata falce tondere : inde Hesychius, ἀδρέπανον ἀδρεπτον, Θεοῖς ἀνακείμενον Σοφοκλῆς : an et huc pertinet ἀτρομος λειμῶν *Trach.* 203.?” “Hæc vox,” says the Professor, “quæ in omnibus codicibus legitur, viris doctis, præter Brunck., vehementer displicuit: Is. Vossius in Catull. p. 116. primus proposuit αἰῶς, credens nimirum hanc esse Æolicam formam pro ἔως: etsi eum insigniter errasse nemo non videt: ab isto errore derivata est Valckenaerianæ editionis lectio ἔως: sed audiamus Porson. in *Append.* ad Toup. Vol. iv. p. 450. *In Hipp. ἔως edidit Valck. Toupio obsecutus; αἰδῶς retinet, et defendit Brunck.: neutrum equidem intelligo, neque intellexisse videtur Musgrav., qui conjicit Ναῖς: post hæc autem scripta vir summus, ut ab amico docto accepi, αἰδῶς genuinam esse lectionem se credere profitebatur, et Eurip. hanc locutionem e Scholis Philosophorum sumpsisse existimabat: dixit autem Eubulus Athenæi XIII. p. 568. F. οἶας Ἡρίδανος ἀγνοῖς ὕδασι κηπεύει χόρας, unde suspicatur Blomfield. sub voce αἰδῶς latere fluminis alicujus nomen, fortasse Ἀδῶν: mihi quidem*

retinendum videtur αἰδῶς, recte autem intellexisse puto Musgrav., qui in margine exemplaris suæ editionis hæc scripsit : *Si verum esset ἥως, subjecisset, puto, Eurip. non ποταμίαισι δρόσοις, sed οὐρανίαισι : sensus videtur esse, verecundiam idem virtuti præstare, quod solet humor fluviatilis ad hortos irrigandos adhibitus, herbis et seminibus teneris.*" Brunck remarks upon it, "Enimvero quid magis ingeniosum, quid magis venustum, quid magis allegoriæ congruens, qua sequentium naturalis sensus velatur, quam divam ipsam pudicitiam sacri illius prati culturæ præfectam fingi?"

A writer in the *British Review*, No. V. p. 200. says, when he is speaking of Mr. Blomfield's conjecture : "The Ladon, we fear, (a river in Arcadia, that discharges itself into the Alpheus) approaches too near to the interior of the Peloponnesus to admit of its being near Træzen, the scene of the play : if any thing should be altered, we should propose χάρις, on the authority of a passage in the *Aves* of Aristophanes (1099. seqq.) ἡρινά τε βοσκόμεθα παρθένια λευκότροφα μύρτα, ΧΑΡΙΤΩΝ τε ΚΗΠΕΥΜΑΤΑ : αἰδῶς τε may have somehow, through the negligence of the copyists, found its way hither from line 387."

The conjectural reading of *ἥως* is completely overthrown by Musgrave, who has justly observed that Euripides would have written, in that case, not *ποταμίαισι*, but *ὀρηνίαισι*, *δρόσοις*. The interpretation of Musgrave, which is adopted by the Professor, is indeed intelligible, but the words of Euripides will not admit it, when they are carefully examined. I must confess that I am in the number of those, who think that there is no corruption in this passage, and who are dissatisfied with the conjectures, and the interpretations, which have been given above: I must, however, own that I think that the interpretation of Brunck is the most satisfactory among them; but is such a bold expression compatible with the general character of the Euripidean style, or is it suited to the passage, in which it is thus made to occur? The opinion of Professor Porson, that the phrase came from the Schools of Philosophy, may satisfy those, who are never disposed to differ from this wonderful man, but I, who boldly vindicate the right of private judgment, unawed as I am by the authority of names, hesitate not to declare that it by no means satisfies me. The explanation, which I am going to submit to the judgment, not so much of the learned, as of the sensible, and the philosophical reader, is founded upon the doctrine of the association of ideas, the most certain principle of criticism, which can be

employed for the illustration of language. 1. I must first observe that, unless the three subsequent lines,

ὅστις διδαντὸν μηδὲν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,
τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις,

are to be referred to αἰδῶς, there will seem to be a want of connection with the context in a manner, which is, I believe, very unusual with either Euripides, or any other Greek writer. 2. ποταμίαισι κηπεύει δρόσοις is merely intended to signify that the sanctity, in which this meadow was held, and the reverence for the spot, made it a very flourishing meadow. 3. This line is immediately connected with the three subsequent lines, which illustrate the αἰδῶς, or the reverence for the spot; for they tell to us that the good, that is, the very few, were alone allowed to pluck flowers in it, and this circumstance must assuredly make it a very rich meadow. 4. The words ποταμίαισι κηπεύει δρόσοις were suggested by the association of ideas from the previous mention of a meadow.

Spanhem *Obs. in Hymnum in Delum*, p. 380. perceived that this word κηπεύει referred to the meadow, of which he had been speaking, but he understood the passage in a sense different from that, in which I take it: "Adde quod etiam paullo ante

Dicæarchus de iisdem Thebis eodemque, quo de luto illius urbis egerat, loco, ait, pluribus *eam hortis cultis, quam ullam aliam Græciæ urbem præstare, κηπεύματα ἔχουσα πλείστα τῶν ἐν τῇ Ἑλλάδι πόλεων*, ubi nempe κηπεύματα, vox a lexicographis præterita, de *hortis cultis*, seu *irriguis* dicta, a voce κηπεύειν, *hortum excolere*, seu *irrigare*, et qua postrema etiam significatione usus Eurip. *Hippol.* v. 78. ubi de *verno et illibato adhuc prato* ait, ποταμίαισι κηπεύει δρόσοις, *fluviatili illud irrigat rore.*" I may here remark that the irrigation of meadows and of gardens by the means of canals, or streams (*mobilibus rivis*), seems to have been as generally practised in Greece, as it is now practised in China: thus Plato says in Longinus, sect. 32. p. 130. τῆς δὲ τροφῆς ἕνεκα, φησί, διωχέτευσαν τὸ σῶμα, τέμνοντες ὥσπερ ἘΝ ΚΗΠΟΙΣ ὈΧΕΤΟΥΣ, ὥς ἐκ τινὸς νάματος ἐπιόντος, ἀραιοῦ ὄντος αὐλῶνος τοῦ σώματος, τὰ τῶν φλεβῶν ῥέοι νάματα.

Ποταμίαισι δρόσοις is a poetical expression for the water of a river: thus we have in v. 126. ποταμίᾳ

" Sufficiat observasse prata et hortos *mobilibus rivis*, ut ait Horatius, L. I. *Od.* 7. irrigasse veteres, quos pro lubitu huc, illuc, flectere licuit: huc refero verba sacri scriptoris *Proverb.* xxi. 1. *Rivi aquarum cor regis est, in manu domini positum; quocunque lubet, flectit illud.*" Bruning's *Compendium Antiq. Græc. e Prof. Sacr.* p. 72.

δρόσῳ τέγγουσα, where the Professor observes:
 “ δρόσος simpliciter *aquam* significat hic, et supra 77.
Andr. 167. *Iph. A.* 182. *Helen.* 1400. *Ion.* 97.
Aristoph. Ran. 1339.

κάλλισί τ' ἐκ ποταμῶν δρόσον ἄρατε.

Horat. *Carm.* 3. 4. 61.

Qui rore puro Castalia lavit

Crines solutos.”

I add the following beautiful lines of Spenser,

“ For not to have been dipt in Lethe lake

“ Could save the son of Thetis from to die;

“ But that blind bard did him immortal make

“ With verses, dipt in dew of Castalie.”

I would here ask, by the way, whether the metaphorical words “verses dipt in dew of Castalie” were not insensibly suggested to the mind of the poet by the previous mention of the *Lethean lake*? We see the influence of this doctrine upon the language of Milton in the following verse,

Wild above rule, or art, enormous bliss :

here the poet uses *enormous* for *great*, but the epithet itself, was suggested by the precedent words. Phædra says in the 585th v.

καὶ μὴν σαφῶς γε τὴν κακῶν προμνηστρίαν,
 τὴν δεσπότου προδοῦσαν ἐξαυδᾷ λέχος.

I greatly doubt whether this metaphorical use of the word was not suggested to the poet by the *nuptial ideas* (if I may be allowed the expression), which still occupied his mind, and insensibly operated upon his language, after having previously put into the mouth of the Chorus the allusion to the marriage of Hercules and Iole, which is followed by the allusion to the fate of Semele, τὰν νυμφευσαμέναν, with which the chaunt concludes.

The Chorus says in the 765th v.

χαλεπᾶ δ' ὑπέραντλος οὔσα
συμφορᾶ :

did not the allusion to the *pump of a vessel* arise from the *previous* mention of *the vessel*, which had conveyed their queen into the harbour of Munychia?

The Nurse says in the 234th v.

νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοις πώλων ἐράσαι·
ταῦδε μαντείας ἀξία πολλᾶς,
ἔστις σε θεῶν ἀνασειράζει,
καὶ παρακόπτει φρένας, ὦ παῖ.

The mention of *horses* in the 235th v. (οὐχ ὄρᾳς;) suggested the word ἀνασειράζει in the 237th v.; for it is properly spoken of *horses*,

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are to be referred to αἰδῶς, there will seem to be a want of connection with the context in a manner, which is, I believe, very unusual with either Euripides, or any other Greek writer. 2. ποταμίαισι κηπεύει δρόσοις is merely intended to signify that the sanctity, in which this meadow was held, and the reverence for the spot, made it a very flourishing meadow. 3. This line is immediately connected with the three subsequent lines, which illustrate the αἰδῶς, or reverence for the spot; for they tell to us that good, that is, the very few, were alone to pluck flowers in it, and this circumstance evidently make it a very rich meadow.

ποταμίαισι κηπεύει δρόσοις were suggestions of ideas from the previous meadow.

Spanhem *Obs. in Hymnum* perceived that this word *meadow*, of which he understood the passage in which I take it: “

Dixerunt de ista... use of the
lato... the nuptial
cultis, ... (session), which

operated upon
ubi neque... put into the
de hortis cultis, ... to the marriage of
hor-tum excole, sen irriguis dicta, a ... by the allusion
significatione usus Eurip. Hippel. v. ... σαμέναν, with which

et i... libato adhuc pratio...
fluviis... illud irrigat...
that... of canals, ...
means... been as ... streams ...
to have... generally pr...

is now... 32. p. 130. ... pump of a vessel arise from
ginus, sen... the vessel, which had con-
... he harbour of Munychia?

διωχέυσα... τὸ σῶμα, τέμ...
OXETOTΣ, ... the 234th v.
ὄντος αὐλαῶνος ... δ' αὖ ψαμάθοις
νάματα.

Ποταμιαίσι...
water of a river: ...
... παλᾶς,
... ῥαίει,
... ας, ὃ παῖ.

Sufficiat ob...
Horatius, L. 1. ... the 235th v. (οὐχ ὁρᾶς;)
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μεινα, and by comparing it with the declarations of the oracle, *concluded* that this must be the corpse of Orestes: Again in bk. 1. c. 91. οὐ συλλαβὼν δὲ τὸ ῥηθὲν, οὐδ' ἐπανειρόμενος, ἐαυτὸν αἴτιον ἀποφαινέτω· ὃ καὶ τὸ τελευταῖον χρηστηριαζόμενος εἶπε Λοξίης περὶ ἡμίονου· ΟΥΔΕ ΤΟΥΤΟ ΣΤΥΝΕΒΑΛΕ· ἦν γὰρ ὁ Κῦρος οὗτος ἡμίονος:¹ here Herodotus uses συλλαμβάνειν and συμβάλλειν as equivalent terms. We read in St. Luke, c. 11. v. 19. ἡ δὲ Μαριάμ πάντα συντήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, in our version, 'But Mary kept all these things, and *pondered them in her heart*:' some commentators understand by συμβάλλουσα, "conferens ea, alia cum aliis, præsentia cum præcedentibus dictis Gabrielis, Elizabethæ, et Zachariæ:" in the valuable lexicon of Schoettingen, edited by Gottlieb Leberecht Spohn, and published at Leipsic 1790., the word is translated by "sensum et vim verborum probe assequabatur," and this passage is quoted from Josephus, ὁ δὲ Ἰωσήπος ΣΥΜΒΑΛΩΝ Τῷ ΛΟΓΙΣΜῷ Τῷ ΟΝΑΡ, "Jos. autem mente assecutus quo

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id somnium spectaret:" so too the word is translated by Elsner, in his *Observationes Sacrae*, by *probe assecuta*: Alberti (who, in his *Philological Observations on the New Testament*, p. 188, 9, 10, 11. has very much upon the use of this word, but has not entirely entered into the spirit of it) says: "Hesych. συμβαλεῖν διακρίναι: sic et Schol. Lucian. Tom. II. p. 42——: Schol. Pindar. *Nem. Od.* XI. v. 1253. σύμβαλεῖν interpretantur διαγνώναι, et Schol. Soph. *Æd. Col.* v. 1470. τῷ δὲ συμβαλῶν τίνι τεκμηρίῳ νοήσας Mosehophulus: συμβάλλεται δὲ τις τὸ δέ τι στοχαζόμενος καὶ νοῶν:—sic pro interpretari in *Exp. Alex.* I. I. c. 26. p. 43. καὶ τὸν αἰτὸν ταυτῇ συνέβαλλεν, et *aquilam ita interpretatus est*: ut ante c. 19. 39. ξυμβλήσει usus erat pro interpretatione, ubi vide cl. Gronov.: sic Plaut. *Curcul. Act.* II. Sc. II. v. 3. *Manesis, dum huic conjicio somnium*, i. e. interpretor:—denique ut apud Lucam τὰ ῥήματα συμβάλλουσα dicitur, ita ap. Aristoph. *Ran. Act.* IV. Sc. 1. p. m. 234. ῥήμαθ'—ἀ συμβαλεῖν οὐ ῥάδιον ἦν." C. T. Damm, in his *Novum Lex. Gr. Etymol. et Reale*, cui pro *Basi substratae sunt Concordantiae et Elucidationes Homericæ et Pindaricæ*, says: "Recentiores [he might have added, et antiquiores] posuere τὸ συμβαλεῖν pro νοῆσαι, intelligere, considerare sic ut assequaris verum, conjicere verum sensum e. g. συνεβάλετο τὸν χρησμὸν, i. e. ἔγνω τί βούλεται ὁ

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Before I conclude these remarks, I must observe, that the passage of Pliny, about the priests at Soracte walking at an annual sacrifice, through fire, cited by Mallet as a trace of the ordeal, is nothing to the purpose, though I have very often seen it quoted as an instance of it; for the priests walked through the fire for the purposes of purification, whereas the reputed criminal walked through fire, not to purify himself, but that the spectators might ascertain whether he was the criminal, or not: the one was *a religious duty*, and the other was *a judicial process*. Andreas Cirino in his Tract *de Urbe Roma*, inserted in A. H. De Sallengre's *Novus Thesaurus Antiquitatum Romanarum*, Tom. II. p. 366. Hagæ-Comitum 1718, presents us with these instances of *purification by the means of fire*: “ Romulus hinc fertur Magiæ compos, suaque scelera et reorum, qui ad Asylum confugerant, piacula igne purgat, aris circumpositis, sacrisque e more peractis, expiationes proponit, ut in opere condendæ urbis purgati manus admoveant, et dii propitii sint; unde Ovid. *L. 4. Fast. v. 781.* ubi quærit originem expiationis per ignem, canit primo ritum modumque :

——— *Per arduas stipula crepitantis acervos*

Trajicias celeri strenua membra pede :

Expositus mos est : moris mihi restat origo :

Turba facit dubium, captaque nostra tenet :

Omnia purgat ignis edax, vitiumque metalli

Excoquit, idcirco cum duce purgat oves:

quærit proinde, an qui ignem et undam junxere patres? An quia Phaethontis perstat in aqua ignis memoria? An quia ex saxis pastores ignem eduxerunt Pali deæ sacrum? An vero quia cessit Æneæ ignis, et iter ostendit? Hæc veteres recensebant, sed Ovidius sententiam profert v. 801.

Hoc tamen est vero propius; cum condita Roma est,

Transferri jussos in nova tecta Lares?

Mutantesque domum tectis agrestibus ignem,

Et cessaturæ supposuisse casæ:

Per flammæ salisse pecus, salisse colonos,

Quod fit natali nunc quoque Roma tuo:

Ipse locum vati casus facit: Urbis origo

Venit: ades factis, magne Quirine, tuis:

Tibullus, ubi Urbis originem canit, meminit ignis
L. 2. *El.* 5.

Ille levis stipulæ solennes potus acervos

Accendet, flammæ transilietque sacras:

dum saltant, cinerem e faba ac vitula sumunt, postea transiliunt ter in ordine flammæ, ac puro latice loti expiantur, cecinitque morem Ovid. L. 4. *Fast.* v. 725.

Certe ego de vitulo cinerem, stipulamque fabalem;

Sæpe tuli plena februa tosta manu:

Certe ego transilii positas ter in ordine flammæ,

Udaque rorales laurea misit aquas :

ignis erat e stipula, observabatque eleganter Propert.
L. 4. El. 1.

Annuaque accenso celebrare Parilia fæno :

Persius vero ait *fumosa Parilia fæno* : ad quæ Lilius ait, Ovilis, et oves, et pecudes, purgabantur fumo ex sulphure, rosmarinumque, ac herbam Sabinam, et laurum cremabant."



PASSAGE IN THE PROMETHEUS DES- MOTES ILLUSTRATED.

v. 800. ἡδ' οὐκ ἐτ' εὐξύμβλητος ἡ χρησμοφδία.

"εὐξύμβλητος, *facilis conjectura*, quod alibi vocat εὐξύμβολος *Choeph.* 168. *Suppl.* 695. : contra Soph. dicit ἀξύμβλητον *Trachin.* 696." *Gloss.* p. 170. The Scholiast more correctly interprets it by εὐγνωστόν, and Stanley by *facilis intellectu*. But let us philosophically trace this meaning of the word, which has not been sufficiently noticed, and which is much more common than many critics imagine, from the primary idea, and illustrate our definition by a variety of examples. Συμβάλλειν means 'to enter into the meaning of a thing by comparing circumstances

together, and it is spoken particularly of oracles, or of dreams, or of any such thing, of which the meaning is not obvious, but is attained by reflection, and a comparison of different circumstances.*¹ Suidas rightly explains συμβαλεῖν by διακρίναι, νοῆσαι, συγκρίναι, and quotes under συμβαλόντα a passage from Arrian, where it is used in the same sense, συνέκειτο γὰρ, τὸν μὲν σημῆναι, τὸν δὲ ΣΤΜΒΑΛΟΝΤΑ ποιεῖν τὸ τεταγμένον, 'having perceived the meaning of the sign:'. Again under συμβαλεῖν, ΣΤΜΒΑΛΕΙΝ οὐδεὶς εἶχε τὸ γινόμενον, ἀντὶ τοῦ ΝΟΗΣΑΙ: Again under συμβλητὰ, σύγκρισιν ἐπιδεχόμενα, καὶ ΤΑ ΔΤΝΑΜΕΝΑ ΓΝΩΣΘΗΝΑΙ καὶ ΣΤΜΒΛΗΤΗ ΔΤΝΑΜΕΝΗ ἘΠΙΓΝΩΣΘΗΝΑΙ ΒΟΤΑΗ κρείττονι, καὶ ἈΝΘΡΩΠΙΝΗ ΓΝΩΜΗ ὍΤΔΑΜΩΣ ΣΤΜΒΛΗΤΗ, τρόπον τινὰ τοῦ Ἀλφείου ἀποθανόντος. Herodotus, bk. i. c. 68. uses the word precisely in this sense, ὁ μὲν δὲ οἱ ἔλεγε τὰ περ ὁπώπες, ὁ δὲ ἘΝΝΩΣΑΣ ΤΑ ΛΕΓΟΜΕΝΑ, ΣΤΝΕΒΑΛΛΕΤΟ τὸν Ὅρεστα κατὰ τὸ θεοπρόπιον τοῦτον εἶναι, τῇδε ΣΤΜΒΑΛΛΕΟΜΕΝΟΣ κ. τ. λ.: the word here must not be considered as implying any doubts, or vague conjectures, but as implying the greatest certainty, which the case admits: Lichas, by revolving in his mind the story, which he had just heard, ἐνώσας τὰ λεγόμε-

* See the *Class. Journ.* No. III. p. 588, 9.

μενα, and by comparing it with the declarations of the oracle, *concluded* that this must be the corpse of Orestes: Again in bk. 1. c. 91. οὐ συλλαβὼν δὲ τὸ ῥηθὲν, οὐδ' ἐπανειρόμενος, ἐαυτὸν αἴτιον ἀποφαινέτω· ὃ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἶπε Λοξίης περὶ ἡμίονου· ΟΥΔΕ ΤΟΥΤΟ ΣΥΝΕΒΑΛΕ· ἦν γὰρ ὁ Κῦρος οὗτος ἡμίονος: ¹ here Herodotus uses συλλαμβάνειν and συμβάλλειν as equivalent terms. We read in St. Luke, c. 11. v. 19. ἡ δὲ Μαριάμ πάντα συντήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, in our version, 'But Mary kept all these things, and *pondered them in her heart*:' some commentators understand by συμβάλλουσα, "conferens ea, alia cum aliis, præsentia cum præcedentibus dictis Gabrielis, Elizabethæ, et Zachariæ:" in the valuable lexicon of Schoetzingen, edited by Gottlieb Leberecht Spohn, and published at Leipsic 1790., the word is translated by "sensum et vim verborum probe assequatur," and this passage is quoted from Josephus, ὁ δὲ Ἰώσηπος ΣΥΜΒΑΛΛΩΝ Τῷ ΛΟΓΙΣΜῷ Τῷ ΟΝΑΡ, "Jos. autem mente assecutus quo

¹ Read here οὗτος ὁ ἡμίονος, *the mule*, of which the oracle spoke: I doubt whether the passage is Greek without the article: as the words stand, we must construe the passage thus, 'That Cyrus was a mule,' whereas the meaning is that 'Cyrus was *that* mule:' the insertion of the article removes this ambiguity,

id somnium spectaret:" so too the word is translated by Elsner, in his *Observationes Sacrae*, by *probe assecuta*: Alberti (who, in his *Philological Observations on the New Testament*, p. 188, 9, 10, 11. has very much upon the use of this word, but has not entirely entered into the spirit of it) says: "Hesych. συμβαλεῖν διακρίναι: sic et Schol. Lucian. Tom. II. p. 42——: Schol. Pindar. *Nem. Od.* XI. v. 1253. σύμβαλεῖν interpretantur διαγνώναι, et Schol. Soph. *Æd. Col.* v. 1470. τῷ δὲ συμβαλῶν· τίνι τεκμηρίῳ νοήσας Mosephulus: συμβάλλεται δὲ τις τὸ δέ τι στοχαζόμενος καὶ νοῶν:—sic pro *interpretari* in *Exp. Alex.* I. I. c. 26. p. 43. καὶ τὸν ἀετὸν ταυτῇ συνέβαλλον, et *aquilam ita interpretatus est*: ut ante c. 19. 39. ξυμβλήσει usus erat pro *interpretatione*, ubi vide cl. Gronov.: sic Plaut. *Curcul. Act.* II. Sc. II. v. 3. *Manesis, dum huic conjicio somnium*, i. e. interpretor:—denique ut apud Lucam τὰ ῥήματα συμβάλλουσα dicitur, ita ap. Aristoph. *Ran. Act.* IV. Sc. I. p. m. 234. ῥήμαθ——ἀ ξυμβαλεῖν οὐ ῥάδιον ἦν." C. T. Damm, in his *Novum Lex. Gr. Etymol. et Reale*, cui pro *Basi substratae sunt Concordantiae et Elucidationes Homericæ et Pindaricæ*, says: "Recentiores [he might have added, et antiquiores] posuere τὸ συμβαλεῖν pro νοῆσαι, intelligere, considerare sic ut assequaris verum, conjicere verum sensum e. g. συνεβάλετο τὸν χρησμὸν, i. e. ἔγνω τί βούλεται ὁ

χρησμός, er traf den sinn des orakels:—ad illum significatum recentiorum pertinet locus Lucæ 2. 19. ubi verba συνέβαλιν ἐν τῇ καρδίᾳ, id volunt, intellexisse Mariam has res, quas alii admirati sunt, et ex antegressis probe computasse, palam tamen nihil elocutam esse de iis rebus:—συμβαλεῖν λίαν εὐμαρὶς ἦν Nem. II. 43. conijcere valde facile erat, war leicht zu und alzunehmen, ubi vides notionem illam verbi recentiorum.”

AN APPLICATION OF THE DOCTRINE

OF THE ASSOCIATION OF IDEAS

TO THE

ILLUSTRATION OF SEVERAL PASSAGES

IN THE

HIPPOLYTUS, AND THE AGAMEMNON.

HIPPOLYTUS.

v. 72. σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκρήατου
 λειμῶνος, ᾧ δέσποινα, κοσμήσας φέρω,
 ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ,
 οὔτ' ἦλθε πω σίδηρος, ἀλλ' ἀκρήατον
 μέλισσα λειμῶν' ἥρινόν διέρχεται,

αἰδῶς δὲ ποταμίῳσι κηπεύει δρόσις
 ὅστις διδωκτὸν μὴδὲν, ἀλλ' ἐν τῇ φύσει
 τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ἑμῶς,
 τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις.

“Religio erat,” says Musgrave (cited by the Professor), “veteribus prata Diis consecrata falce tondere : inde Hesychius, ἀδρέπανον ἀδρεπτον, Θεοῖς ἀνακείμενον. Σοφοκλῆς : an et huc pertinet ἀτρομος λειμῶν *Trach.* 209.?” “Hæc vox,” says the Professor, “quæ in omnibus codicibus legitur, viris doctis, præter Brunck., vehementer displicuit: Is. Vossius in Catull. p. 116. primus proposuit αἰδῶς, credens nimirum hanc esse Æolicam formam pro ἔως: etsi eum insigniter errasse nemo non videt: ab isto errore derivata est Valckenaerianæ editionis lectio ἔως: sed audiamus Porson. in *Append.* ad Toup. Vol. iv. p. 450. *In Hipp.* ἔως edidit Valck. Toupio obsecutus; αἰδῶς retinet, et defendit Brunck.: neutrum equidem intelligo, neque intellexisse videtur Musgrav., qui conjicit Ναῖς: post hæc autem scripta vir summus, ut ab amico docto accepi, αἰδῶς genuinam esse lectionem se credere profitebatur, et Eurip. hanc locutionem e Scholis Philosophorum sumpsisse existimabat: dixit autem Eubulus Athenæi XIII. p. 568. F. οἶας Ἡρίδανος ἀγνοῖς ὕδασι κηπεύει κόρας; unde suspicatur Blomfield. sub voce αἰδῶς latere fluminis alicujus nomen, fortasse Λάδων: mihi quidem

retinendum videtur αἰδῶς, recte autem intellexisse puto Musgrav., qui in margine exemplaris suæ editionis hæc scripsit : *Si verum esset ἡῶς, subjecisset, puto, Eurip. non ποταμίαισι δρόσοις, sed οὐρανίαισι : sensus videtur esse, verecundiam idem virtuti præstare, quod solet humor fluviatilis ad hortos irrigandos adhibitus, herbis et seminibus teneris.*" Brunck remarks upon it, "Enimvero quid magis ingeniosum, quid magis venustum, quid magis allegoriæ congruens, qua sequentium naturalis sensus velatur, quam divam ipsam pudicitiam sacri illius prati culturæ præfectam fingi?"

A writer in the *British Review*, No. V. p. 200. says, when he is speaking of Mr. Blomfield's conjecture : "The Ladon, we fear, (a river in Arcadia, that discharges itself into the Alpheus) approaches too near to the interior of the Peloponnesus to admit of its being near Træzen, the scene of the play : if any thing should be altered, we should propose χάρις, on the authority of a passage in the *Aves* of Aristophanes (1099. seqq.) ἡρινά τε βοσκόμεθα παρθένια λευκότροφα μύρτα, ΧΑΡΙΤΩΝ τε ΚΗΠΕΥΜΑΤΑ : αἰδῶς τε may have somehow, through the negligence of the copyists, found its way hither from line 387."

The conjectural reading of *ἥως* is completely overthrown by Musgrave, who has justly observed that Euripides would have written, in that case, not *ποταμίσαισι*, but *οὐρανίαισι*, *δρόσοις*. The interpretation of Musgrave, which is adopted by the Professor, is indeed intelligible, but the words of Euripides will not admit it, when they are carefully examined. I must confess that I am in the number of those, who think that there is no corruption in this passage, and who are dissatisfied with the conjectures, and the interpretations, which have been given above: I must, however, own that I think that the interpretation of Brunck is the most satisfactory among them; but is such a bold expression compatible with the general character of the Euripidean style, or is it suited to the passage, in which it is thus made to occur? The opinion of Professor Porson, that the phrase came from the Schools of Philosophy, may satisfy those, who are never disposed to differ from this wonderful man, but I, who boldly vindicate the right of private judgment, unawed as I am by the authority of names, hesitate not to declare that it by no means satisfies me. The explanation, which I am going to submit to the judgment, not so much of the learned, as of the sensible, and the philosophical reader, is founded upon the doctrine of the association of ideas, the most certain principle of criticism, which can be

retinendum
 puto Musgravi-
 onis hæc scrip-
 puto, *Eurip.*
sensus videtur
stare, quod solet
dos adhibitus, he-
 remarks upon it,
 quid magis venusta
 qua sequentium na-
 ipsam *pudicitiam*
 fingi?"

A writer in the *I*
 says, when he is spe-
 cecture: "The Lade
 that discharges itself
 too near to the interior
 of its being near Trœz
 any thing should be alter-
 on the authority of a pa-
 phianes (1099. seqq.) ἡ
 λευκότροφα μύρτα, ΧΑΡΙ
 αἰδῶς τε may have somehow
 of the copyists, found its wa

Dicæarchus de iisdem Thebis eodemque, quo de luto illius urbis egerat, loco, ait, pluribus *eam hortis cultis, quam ullam aliam Græciæ urbem præstare, κηπεύματα ἔχουσα πλεῖστα τῶν ἐν τῇ Ἑλλάδι πόλεων*, ubi nempe *κηπεύματα*, vox a lexicographis præterita, de *hortis cultis*, seu *irriguis* dicta, a voce *κηπεύειν*, *hortum excolere*, seu *irrigare*, et qua postrema etiam significatione usus Eurip. *Hippol.* v. 78. ubi de *verno et illibato adhuc prato* ait, *ποταμίαισι κηπεύει δρόσοις, fluviatili illud irrigat rore.*" I may here remark that the irrigation of meadows and of gardens by the means of canals, or streams (*mobilibus rivis*), seems to have been as generally practised in Greece, as it is now practised in China: thus Plato says in *Lon-*
gus, sect. 32. p. 130. τῆς δὲ τροφῆς ἕνεκα, φησὶ, ἔτευσαν τὸ σῶμα, τέμνοντες ὥσπερ ἘΝ ΚΗΠΟΙΣ ΤΟΤΣ, ὡς ἐκ τινὸς νάματος ἐπιόντος, ἀραιοῦ ὕλῳνος τοῦ σώματος, τὰ τῶν φλεβῶν ῥέει

σι δρόσοις is a poetical expression for the river: thus we have in v. 126. *ποταμίᾳ*

*servasse prata et hortos mobilibus rivis, ut ait
 7. irrigasse veteres, quos pro lubitu huc, illuc;
 refero verba sacri scriptoris. Proverb. xxi. 1.
 is est, in manu domini positum; quocunque
 Bruning's Compendium Antiq. Græc. e*

δρόσῳ τέγγουσα, where the Professor observes:
 “ δρόσος simpliciter *aquam* significat hic, et supra 77.
Andr. 167. *Iph. A.* 182. *Helen.* 1400. *Ion.* 97.
Aristoph. Ran. 1339.

κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε.

Horat. *Carm.* 3. 4. 61.

Qui rore puro Castaliæ lavit

Crines solutos.”

I add the following beautiful lines of Spenser,

“ For not to have been dipt in Lethe lake

“ Could save the son of Thetis from to die;

“ But that blind bard did him immortal make

“ With verses, dipt in dew of Castalie.”

I would here ask, by the way, whether the metaphorical words “ verses dipt in dew of Castalie ” were not insensibly suggested to the mind of the poet by the previous mention of the *Lethean lake*? We see the influence of this doctrine upon the language of Milton in the following verse,

Wild above rule, or art, enormous bliss :

here the poet uses *enormous* for *great*, but the epithet itself, was suggested by the precedent words. Phædra says in the 585th v.

καὶ μὴν σαφῶς γε τὴν κακῶν προμνηστρίαν,
 τὴν δεσπότου προδοῦσαν ἔξαυδᾶ λέχος.

I greatly doubt whether this metaphorical use of the word was not suggested to the poet by the *nuptial ideas* (if I may be allowed the expression), which still occupied his mind, and insensibly operated upon his language, after having previously put into the mouth of the Chorus the allusion to the marriage of Hercules and Iole, which is followed by the allusion to the fate of Semele, τὰν νυμφευσαμέναν, with which the chaunt concludes.

The Chorus says in the 765th v.

χαλεπῇ δ' ὑπέραντλος οὔσα
συμφορῇ :

did not the allusion to the *pump of a vessel* arise from the *previous* mention of *the vessel*, which had conveyed their queen into the harbour of Munychia?

The Nurse says in the 234th v.

νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοισι πώλων ἐράσαι·
ταῖδε μαντείαις ἄξια πολλᾶς,
ἔστις σε θεῶν ἀνασειράζει,
καὶ παρακόπτει φρένας, ὦ παῖ.

The mention of *horses* in the 235th v. (οὐχ ὄρᾳς;) suggested the word ἀνασειράζει in the 237th v.; for it is properly spoken of *horses*.

We have another instance in the 956th verse of the same play, where Theseus says to Hippolytus,

ἤδη νῦν αὖχῃ, καὶ δι' ἀψύχου βορᾶς

σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων:

“καπηλεύειν,” says the Professor, “*proprie cauponiari, inde etiam denotat quæstum aliquem fraudulentum exercere*:—*veritas autem καὶ δι' ἀψ. β. Σ. κ. et victu illo tuo ex cibis inanimis constante, hominibus fraudem facito.*” Now I am prepared to contend that the word σίτοις (or δι' ἀψύχου βορᾶς), suggested the word καπήλευς, (just as we have seen in another place p. 255. that the word φαρμάκω, from its double meaning of *a colour*, and *a remedy*, suggested the word διαφθερεῖν), as will be evident from the following considerations: “Hesychius, κάπηλος· μεταπράτης· ὁ τὰ πρὸς τὴν κάπην πιπράσκων· κάπη δὲ ἡ ΤΡΟΦΗ: κάπη vero a κάπτω, quod Hesychius interpretatur ἀποδέχεσθαι, ἙΣΘΙΕΙΝ:—καπηλεύω, eodem Hesychio interprete, μεταπωλῶ· οἰνοπωλῶ· καὶ ΤΑ ΠΡΟΣ ΤΑΣ ΤΡΟΦΑΣ καὶ πόσεις,” Suicer’s *Thesaurus Ecclesiasticus*: “ἐκκαπηλευειν· δολοῦν: hac voce utitur Philostratus p. 18. τὸν γὰρ ΣΙΤΟΝ οἱ δυνατοὶ ξυγκλείσαντες εἶχον, ἢ ἘΚΚΑΠΗΛΕΥΘΕΙΗ τῆς χώρας.” Toup’s *Emendatt. in Hesych.* Vol. IV. p. 211.

We have two instances of the effect of association in the choice of words in the following passage of the *Prometheus*, v. 504.

κνίσῃ τε χῶλα συγκαλυπτά, καὶ μακρὰν
ὁσφὺν πυρώσας, δυστέκμαστον εἰς τέχνην
ᾧδωσα θνητούς· καὶ φλογωπὰ σήματα
ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

A person is *conducted* in the dark by the aid of a *lamp*, and ᾧδωσα originated in the word πυρώσας. It has been well observed by a writer in the *British Critic* for September 1811. that it was the connection in the mind of Æschylus between *flame* and *light*, which produced the expression—ἐξωμμάτωσα φλογωπὰ σήματα, 'I first *discovered* the method (which is now adopted) of divining by the means of fire:.' ἐπάργεμα naturally followed from ἐξωμμάτωσα, for ἐπάργεμα is properly spoken of the eyes.

We have these lines in the *Agamemnon* of Æschylus, v. 32.

τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
τρὶς ἔξ βαλούσης τῆσδε μοι φρυκτωρίας:

τιθέναι εὖ πεσόντα is a metaphorical expression taken from the game of dice, or cubes, as is evident from the following note of Professor Monk, on v. 715.:
"In locutione πρὸς τὰ νῦν πεπτωκότα censet Valck. tesserarum ludum respexisse Eur. Hemsterhusius ad

Lucian. T. I. p. 486. afferens Sophoclem Stobæi
CVI. p. 570, 42, Grot. p. 486.

στέργειν δὲ Τ' ΑΜΠΕΣΟΝΤΑ, καὶ ΘΕΣΘΑΙ πρὶν
σοφὸν ΚΤΒΕΤΤΗΝ, ἀλλὰ μὴ στήναι τυχὴν: "

hence the poet says, by the association of ideas,

τρίς ἔξ βαλούσης τῆσδε μοι φρυκτωρίας,

which is allowed by every commentator to be an allusion to the *game of cubes*.

Again, in v. 243.

————— στόμα-

τός τε καλλιπρώρου

φυλακὰν κατασχεῖν, φθόγγον ἀραῖον οἴκοις,

βία χαλινῶν τ' ἀναύδῳ μένει.

βία χαλινῶν τῇ βιᾷ καὶ τῷ ἀναύδῳ μένει τῶν χαλινῶν,
τῶν μὴ ἐόντων αὐτὸν λαλεῖν Schol. A. "βία χαλινῶν
ἀναύδῳ τε μένει Schutz. ut χαλινῶν sit substantivum,
et ἀναυδὸν μένος χαλινῶν dicatur, ut *Sept. Theb.*
v. 82. *pulvis ab agmine excitatus, ἀναυδος ἄγγελος,*"
Dr. Butler, p. 30. But in my humble opinion
ἀναύδῳ was insensibly suggested by the word φθόγγον,
or στόμα, which had preceded.

Again, in v. 663,

καὺς γὰρ πρὸς ἀλλήλοισι θρησκίαι πικραὶ

ἔπρκειον· αἱ δὲ κεροτυπύματα βία

χειρῶν, τυφῶ σὺν ζάλῃ τ' ὀμβροπύκνῳ :

οἷχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβω·

ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος,

ὀρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς.

κεροτυπούμεναι· ἤγουν τοῖς κέρασις ἀλλήλων τυπόμεναι, ἢ μεταφορὰ ἀπὸ τῶν ταύρων Schol. A. “ποιμὲνος, pastor, pascis, gubernator, f. ποιμένων κακῶ στρόβω, oculis abierunt vertigine mali ducis, h. e. venti contrarii,” Stanley, p. 215. Dr. Butler says in p. 66. that Schutz, who had, in his first Ed. adopted Stanley's conjecture of κάκω, reinstated κακοῦ in his 2d Ed., “et ποιμένος κακοῦ de tempestate interpretatus est:” Pauw says in p. 210. “ποιμὴν κακὸς hic est ipsa tempestas.” To call a contrary wind, “a bad shepherd,” must appear to men of correct taste an expression too bold even for the wild imagination, and the energetic language of Æschylus; but were they told that this strong metaphor originated in the word κεροτυπούμεναι, from the connection of ideas in his mind between a flock, and a shepherd, they would immediately perceive a propriety and a beauty in it, to which they were strangers before.

Again the messenger says that *when the refulgent light of the sun arose, we saw the Ægean Sea bloom with carcasses*: “ἀνθοῦν, ut Latine *summum lactis*

etiam flos lactis dicitur," Stanley, p. 215.: "*ἀνθεῖν* h. l. simpliciter ponitur pro *πλήθειν*, *πληροῦσθαι*: prope abest illud in *Sept. Theb.* v. 958. πολλοῖς ἐπ-
ανθήσαντες δόμοι πόνοισ," Abresch, p. 210. An ingenious Friend, to whom I showed this passage, thinks that the word *ἀνθοῦν* alludes to the appearance, which dead bodies immersed for any time in water, assume. For my own part, I imagine that the word *ἀνθοῦν* flowed from the word *ἀνῆλθε*, *from the connection in the mind of the poet between the rising of the sun, and the blooming of flowers.*

Again in v. 819,

πρῶτον μὲν Ἄργος, καὶ Θεοὺς ἐγχωρείους
 δίκη προσειπεῖν, τοὺς ἐμοὶ μεταίτιους
 νόστου, δικάων θ', ὧν ἐπραξάμην πόλιν
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
 κλύοντες, ἀνδροθήτους Ἰλίου φθορὰς
 ἐς αἵματηρὸν τεῦχος· τῷ δ' ἐναντία κύτει
 ἐλπὶς προσήει χεῖρὸς οὐ πληρουμένῳ.

That the phrase τὰ δίκαια is a legal term, is known to every person, who has read with any attention the Orations of Demosthenes and of Æschines upon the Crown, in which it frequently occurs: *as the eye of the poet was rolling in its fine phrenzy, his imagination bodies forth the forms of things impressed with this idea:*

προχοδιναῖται δ' ὄμμαθ' ἐλγδην,
 ἔξω δὲ δρόμου φέρεται, λύσσης
 πνεύματι μάργω, γλώσσης ἀκρατής.

In the words,

—— δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
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Æschylus appears to me to be cursorily hurling a satire against the Athenian populace, who listened with too eager a facility to the eloquence of those advocates, who, like the Belial of Milton, *pleased the ear with their persuasive accents, dropped manna from their tongue, and could make the worse appear the better reason.*

GENESIS ILLUSTRATED.

“ And Jacob said unto Laban, give me my wife, for my days are fulfilled, that I may go in unto her : and Laban gathered together all the men of the place, and made a feast : and it came to pass in the evening that he took Leah, his daughter, and brought her to him, and he went in unto her : and Laban gave, unto his daughter Leah, Zilpah, his

maid, for an handmaid: and it came to pass that in the morning, behold, it was Leah; and he said to Laban, What is this thou hast done to me? Did I not serve with thee for Rachel? Wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born." Genesis, c. XXIX. v. 21—6.

WE read the following passage in a modern book of Travels: "The Naudowessies have a singular method of celebrating their marriages, which seems to bear no resemblance to those made use of by any other I passed through: when one of their young men has fixed on a young woman he approves of, he discovers his passion to her parents, who give him an invitation to come and live with them in their tent: he accordingly accepts the offer, and by so doing engages to reside in it for a whole year, in the character of a menial servant: during this time he hunts, and brings all the game he kills to the family; by which means the father has an opportunity of seeing whether he is able to provide for the support of his daughter, and the children, that might be the consequence of their union: this, however, is only done whilst they are young men, and for their first wife, and not repeated like Jacob's servitude: when this period is expired, the marriage is solemnized after

the custom of the country." From *the Travels of Captains Lewis and Clarke, from St. Louis, by way of the Missouri and Columbia Rivers, to the Pacific Ocean*, p. 101. The following passage from Mr. Marsden's History of Sumatra will show that this curious mode of marriage is not confined to the American Indians: "In the mode of marriage by *Ambel Ana*, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to, or interest in him, and he is taken into the house of his father-in-law, who kills a buffaloe on the occasion, and receives 20 dollars from the son's relations: after this, the *booroo bye 'nya* (the good and bad of him) is vested in the wife's family: if he murders, or robs, they pay the *bangoon*, or the fine: if he is murdered, they receive the *bangoon*: they are liable to any debts he may contract after marriage; those prior to it remaining with his parents: he lives in the family, in a state between that of a son, and a debtor: he partakes as a son, of what the house affords, but has no property in himself: his rice-plantation, the produce of his pepper-garden, with every thing that he can gain, or earn, belong to the family: he is liable to be divorced at their pleasure, and though he has children, must leave all, and return naked as he came: the family sometimes indulge him with leave

to remove to a house of his own, and take his wife with him ; but he, his children, and effects, are still their property : if he has not daughters by the marriage, he may redeem himself and wife by paying her *joojoor* ; but, if there are daughters before they are emancipated, the difficulty is enhanced, because the family are equally entitled to their value : it is common, however, when they are upon good terms, to release him, on the payment of one *joojoor*, or at most with the addition of an *addat* of 50 dollars : with this addition, he may insist upon a release, whilst his daughters are not marriageable." p. 224.

Meriwether Lewis, whom I have quoted above, when he is describing the *general* mode of celebrating marriages among the American Indians, says : " Very often the wife remains at her father's house, till she has a child, when she packs up her apparel (which is all the fortune she is generally possessed of), and accompanies her husband to his habitation." p. 100. We are not informed whether the husband in this case lived with the father of his wife : I should suppose that, if this was the case, the produce of his labour was appropriated to his father-in-law. The true origin of the custom of purchasing wives, which is universally practised by every barbarous people, is to afford to the father of the bride some compensation for the loss of the services of his daughter : Jacob purchased his

wife not with a *sum of money*, but with *personal labour for a term of years*.

The expression 'in the evening,' must, as Bishop Patrick observes in his Commentary, signify *at bed-time*: the learned bishop thus explains the expression 'brought her to him:' "The modesty of those times made them bring the bride to her husband's bed veiled, and without lights; so that it was the easier for Laban to deceive Jacob by bringing Leah to him." It is, indeed, true that the bride, among the Easterns, was brought to the bed of her husband veiled; and it is still practised throughout the East (it was also the custom of both the Grecians, and the Romans); but is this fact sufficient to account for the deception? Jacob had lived *sufficiently long* in the house of Laban to distinguish the voices of the two sisters, and can we suppose that no conversation took place from the evening to the morning? Unless it can be proved that silence is, in such cases, a point of Eastern etiquette, we must have recourse to another conjecture. If we suppose that Laban made Jacob drunk on this occasion, that he might deceive him by presenting to him Leah in the stead of Rachel, there will be no improbability in the story: the Easterns, whose passions are more lively than our's, celebrate their marriages with more festivity, and indulge

in greater excess for a much longer time on such occasions than is known amongst us : what confirms my interpretation is, that we find the very same artifice practised by the daughters of Lot : consult Genesis c. xix. v. 30—6. “ And Laban said, it must not be so done in our country, to give the younger before the first-born.” Dr. Patrick observes here : “ We do not read of any such ancient custom ; and therefore this seems a mere shift, or a jest ; or if it had been true, he should have told it to Jacob beforehand.” That such a custom really prevailed in Syria, the native country of Laban [Genesis c. xxxi. v. 20. “ And Jacob stole away unawares to Laban, *the Syrian*”], will appear by the following quotations : “ Mr. Halhed observes, in the Preface to his *Gentoo Laws*, (p. 69.) ‘ We find Laban excusing himself for having substituted Leah in the place of Rachel to Jacob : this was long before Moses : so in this compilation, it is made criminal for a man *to give his younger daughter in marriage before the elder ; or for a younger son to marry, while his elder brother remains unmarried.*’” Burder’s *Oriental Customs* (Vol. II. p. 16. 7. 3d Ed.). I met, on a recent perusal of the *History of Sumatra*, by Mr. Marsden, with a similar law in the *Sumatran Code* : “ If a younger sister be first married, the husband pays six dollars, *addat pelalloo*, for passing over the elder”

HIPPOLYTUS ILLUSTRATED.

v. 25. σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.

“Omnia quidem sacra mysteria possunt appellari παρὰ τοῦ μύειν, quia abstrusa et occulta erant βεβήλοις, *profanis*, et μὴ μεμυημένοις, h. e. *non initiatis*: sic namque Suid. in *Lex. Μυστήρια*, inquit, τελεταί· μυστήρια ἐκλήθησαν παρὰ τὸ τοὺς ἀκούοντας μύειν τὸ στόμα, καὶ μηδενὶ ταῦτα ἐξηγεῖσθαι· μύειν δέ ἐστι τὸ κλείειν: et auctor *Etymologici Magni* μυστήρια, inquit, ἃ δεῖ μύσαντας τηρεῖν ἔνδον: unde Varin. in *Lex.* quoque, *Μυστήρια*, inquit, θεωρία πνευματικὴ τὴν τῶν πολλῶν κατάληψιν διαφεύγουσιν· παρὰ τὸ ἄτινα μύσαντα δεῖ τηρεῖν ἔνδον: et mox, *Μυστήριόν* ἐστὶν ἄρρητον σέβας, καὶ τὸ ἀπόρρητον, [“Vera—origo est a μύω, *claudo*, quia, ut ait Eustathius, oportebat τοὺς μύστας μύειν τὸ στόμα, καὶ μὴ ἐκφαίνειν ἃ μεμύηται:—*Etym. M.* Μύστης, παρὰ τὸ μύω, τὸ καμμύω (ita etiam Hesychius interpretatur)· μύοντες γὰρ τὰς αἰσθήσεις, καὶ τὰς θείας ἀναλάμψεις ἐδέχοντο: vel quæ cl. Casauboni L. 1. de *Satyra* c. ii. sententia est, μυστήριον est ab Hebræo *mistor*, seu

Lucian. T. I. p. 486. *afferens Sophoclem Stobæi*
CVI. p. 570, 42. Grot. p. 486.

στέργειν δὲ Τ' ΑΜΠΕΣΟΝΤΑ, καὶ ΘΕΣΘΑΙ τρέου

σοφὸν ΚΤΒΕΤΗΝ, ἀλλὰ μὴ στένειν τυχὴν·"

hence the poet says, by the association of ideas,

τρίς ἔξ βαλοῦσης τῆσδε μοι φρυκταρίας,

which is allowed by every commentator to be an allusion to the *game of cubes*.

Again, in v. 243.

————— στόμα—

τός τε καλλιπάρου

φυλακὰν κατασχεῖν, φθόγγον ἀραῖον οἴκοις,

βία χαλινῶν τ' ἀναύδω μένει.

βία χαλινῶν· τῇ βιᾷ καὶ τῷ ἀναύδω μένει τῶν χαλινῶν,
τῶν μὴ ἐόντων αὐτὸν λαλεῖν Schol. A. "βία χαλινῶν
ἀναύδω τε μένει Schutz. ut χαλινῶν sit substantivum,
et ἀναυδον μένος χαλινῶν dicatur, ut *Sept. Theb.*
v. 82. *pulvis ab agmine excitatus, ἀναυδος ἄγγελος,*"
Dr. Butler, p. 30. But in my humble opinion
ἀναύδω was insensibly suggested by the word φθόγγον,
or στόμα, which had preceded.

Again, in v. 663.

καὺς γὰρ πρὸς ἀλλήλοισι θεήϊκαι πικραὶ

ἔρπον· αἱ δὲ περισυπέμεται βία

χειρᾶνι, τυφῶ σὸν ζάλη τ' ὀμβροπτόν
 οἷχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβω·
 ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος,
 δεῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς.

κεροτυπούμεναι· ἤγουν τοῖς κέρασιν ἀλλήλων τυπτόμεναι, ἢ μεταφορὰ ἀπὸ τῶν ταύρων Schol. A. “ποιμένος, pastor navis, gubernator, f. ποιμένων κακῶ στρόβω, oculis abierunt vertigine mali ducis, h. e. venti contrarii,” Stanley, p. 215. Dr. Butler says in p. 66. that Schutz, who had, in his first Ed. adopted Stanley's conjecture of κάκω, reinstated κακοῦ in his 2d Ed., “et ποιμένος κακοῦ de tempestate interpretatus est:” Pauw says in p. 210. “ποιμὴν κακὸς hic est ipsa tempestas.” To call a contrary wind, “a bad shepherd,” must appear to men of correct taste an expression too bold even for the wild imagination, and the energetic language of Æschylus; but were they told that this strong metaphor originated in the word κεροτυπούμεναι, from the connection of ideas in his mind between a flock, and a shepherd, they would immediately perceive a propriety and a beauty in it, to which they were strangers before.

Again the messenger says that *when the refulgent light of the sun arose, we saw the Ægean Sea bloom with carcasses*: “ἀνθοῦν, ut Latine *summum lactis*

employed for the illustration of language. 1. I must first observe that, unless the three subsequent lines,

ὅστις διδακτὸν μὴδὲν, ἀλλ' ἐν τῇ φύσει
τὸ σαφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,
τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις,

are to be referred to αἰδῶς, there will seem to be a want of connection with the context in a manner, which is, I believe, very unusual with either Euripides, or any other Greek writer. 2. ποταμίαισι κηπεύει δρόσοις is merely intended to signify that the sanctity, in which this meadow was held, and the reverence for the spot, made it a very flourishing meadow. 3. This line is immediately connected with the three subsequent lines, which illustrate the αἰδῶς, or the reverence for the spot; for they tell to us that the good, that is, the very few, were alone allowed to pluck flowers in it, and this circumstance must assuredly make it a very rich meadow. 4. The words ποταμίαισι κηπεύει δρόσοις were suggested by the association of ideas from the previous mention of a meadow.

Spanhem *Obs. in Hymnum in Delum*, p. 380. perceived that this word κηπεύει referred to the meadow, of which he had been speaking, but he understood the passage in a sense different from that, in which I take it: "Adde quod etiam paullo ante

Dicæarchus de iisdem Thebis eodemque, quo de luto illius urbis egerat, loco, ait, pluribus *eam hortis cultis, quam ullam aliam Græciæ urbem præstare, κηπεύματα ἔχουσα πλεῖστα τῶν ἐν τῇ Ἑλλάδι πόλεων*, ubi nempe κηπεύματα, vox a lexicographis præterita, de *hortis cultis*, seu *irriguis* dicta, a voce κηπεύειν, *hortum excolere*, seu *irrigare*, et qua postrema etiam significatione usus Eurip. *Hippol.* v. 78. ubi de *verno et illibato adhuc prato* ait, *ποταμίαισι κηπεύει δρόσοις, fluviatili illud irrigat rore.*" I may here remark that the irrigation of meadows and of gardens by the means of canals, or streams (*mobilibus rivis*), seems to have been as generally practised in Greece, as it is now practised in China: thus Plato says in Longinus, sect. 32. p. 130. τῆς δὲ τροφῆς ἕνεκα, φησὶ, διωχέτευσαν τὸ σῶμα, τέμνοντες ὥσπερ ἘΝ ΚΗΠΟΙΣ ὈΧΕΤΟΥΣ, ὡς ἐκ τινὸς νάματος ἐπιόντος, ἀραιοῦ ὄντος αὐλῶνος τοῦ σώματος, τὰ τῶν φλεβῶν ῥέει νάματα.

Ποταμίαισι δρόσοις is a poetical expression for the water of a river: thus we have in v. 126. ποταμίᾳ

* "Sufficiat observasse prata et hortos *mobilibus rivis*, ut ait Horatius, L. i. Od. 7. irrigasse veteres, quos pro lubitu huc, illuc, flectere licuit: huc refero verba sacri scriptoris *Proverb.* xxi. 1. *Rivi aquarum cor regis est, in manu domini positum; quocunque lubet, flectit illud.*" Bruning's *Compendium Antiq. Græc.* e Prof. Sacr. p. 72.

δρόσῳ τέγγουσα, where the Professor observes:
 “δρόσος simpliciter *aquam* significat hic, et supra 77.
Andr. 167. *Iph. A.* 182. *Helen.* 1400. *Ion.* 97.
Aristoph. Ran. 1339.

κάλλισί τ' ἐκ ποταμῶν δρόσον ἄραται.

Horat. *Carm.* 3. 4. 61.

Qui rore puro Castaliæ lavit

Crines solutos.”

I add the following beautiful lines of Spenser,

“ For not to have been dipt in Lethe lake

“ Could save the son of Thetis from to die;

“ But that blind bard did him immortal make

“ With verses, dipt in dew of Castalie.”

I would here ask, by the way, whether the metaphorical words “verses dipt in dew of Castalie” were not insensibly suggested to the mind of the poet by the previous mention of the *Lethean lake*? We see the influence of this doctrine upon the language of Milton in the following verse,

Wild above rule, or art, enormous bliss :

here the poet uses *enormous* for *great*, but the epithet itself was suggested by the precedent words. Phædra says in the 585th v.

καὶ μὴν σαφῶς γε τὴν κακῶν προμνηστρίαν,
 τὴν δεσπότην προδοῦσαν ἐξαυτᾶ λέχος.

I greatly doubt whether this metaphorical use of the word was not suggested to the poet by the *nuptial ideas* (if I may be allowed the expression), which still occupied his mind, and insensibly operated upon his language, after having previously put into the mouth of the Chorus the allusion to the marriage of Hercules and Iole, which is followed by the allusion to the fate of Semele, τὰν νυμφευσαμέναν, with which the chaunt concludes.

The Chorus says in the 765th v.

χαλεπᾶ δ' ὑπέραντλος οὔσα
συμφορᾶ:

did not the allusion to the *pump of a vessel* arise from the *previous* mention of *the vessel*, which had conveyed their queen into the harbour of Munychia?

The Nurse says in the 234th v.

γυν δ' αὖ ψαμάθοις
ἐπ' ἀκυμέντοις πώλων ἐράσαι
τάδε μαντείας ἄξια πολλᾶς,
ἕστις σε θεῶν ἀνασειράζει,
καὶ παρακόπτει φρένας, ὦ παῖ.

The mention of *horses* in the 235th v. (οὐχ ὀρᾶς;) suggested the word ἀνασειράζει in the 237th v.; for it is properly spoken of *horses*.

We have another instance in the 956th verse of the same play, where Theseus says to Hippolytus,

ἤδη νῦν αὖχῃ, καὶ δι' ἀψύχου βορᾶς
σίτοις καπήλευ', Ὀρφέα τ' ἀνακτ' ἔχων:

“καπήλεύειν,” says the Professor, “*proprie cauponari, inde etiam denotat quæstum aliquem fraudulentum exercere*:—*veritas autem καὶ δι' ἀψ. β. Σ. κ. et victu illo tuo ex cibis inanimis constante, hominibus fraudem facito*.” Now I am prepared to contend that the word *σίτοις* (or δι' ἀψύχου βορᾶς), suggested the word *καπήλευε*, (just as we have seen in another place p. 255. that the word *φαρμάκω*, from its double meaning of *a colour*, and *a remedy*, suggested the word *διαφθερεῖν*), as will be evident from the following considerations: “Hesychius, *κάπηλος· μεταπράτης· ὁ τὰ πρὸς τὴν κάπην πιπράσκων· κάπη δὲ ἡ ΤΡΟΦΗ*: *κάπη* vero a *κάπτω*, quod Hesychius interpretatur *ἀποδέχεσθαι*, *ἙΣΘΙΕΙΝ*:—*καπήλεύω*, eodem Hesychio interprete, *μεταπωλῶ· οἰνοπωλῶ· καὶ ΤΑ ΠΡΟΣ ΤΑΣ ΤΡΟΦΑΣ καὶ πόσεις*,” Suicer’s *Thesaurus Ecclesiasticus*: “*ἐκκαπήλευειν· δολοῦν*: hac voce utitur Philostratus p. 18. τὸν γὰρ ΣΙΤΟΝ οἱ δυνατοὶ συγκλείσαντες εἶχον, ἢ ἙΚΚΑΠΗΛΕΥΘΕΙΗ τῆς χώρας.” Toup’s *Emendatt. in Hesych.* Vol. IV. p. 211.

We have two instances of the effect of association in the choice of words in the following passage of the *Prometheus*, v. 504.

κνίσῃ τε κῶλα συγκαλυπτά, καὶ μακρὰν
 ὀσφὺν πυρώσας, δυστέκμαρτον εἰς τέχνην
 ᾧδωσα θνητούς· καὶ φλογωπὰ σήματα
 ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

A person is *conducted* in the dark by the aid of a lamp, and ᾧδωσα originated in the word πυρώσας. It has been well observed by a writer in the *British Critic* for September 1811. that it was the connection in the mind of Æschylus between *flame* and *light*, which produced the expression—ἐξωμμάτωσα φλογωπὰ σήματα, 'I first *discovered* the method (which is now adopted) of divining by the means of fire;' ἐπάργεμα naturally followed from ἐξωμμάτωσα, for ἐπάργεμα is properly spoken of the eyes.

We have these lines in the *Agamemnon* of Æschylus, v. 32.

τὰ δισκοτῶν γὰρ εὖ πεσόντα θήσομαι,
 τρεῖς ἔξ βαλούσης τῆσδε μοι φρυκταρίας:

τιθέναι εὖ πεσόντα is a metaphorical expression taken from the game of dice, or cubes, as is evident from the following note of Professor Monk, on v. 715.:
 "In locutione πρὸς τὰ νῦν πεπτωκότα censet Valck. tesseraarum ludum respexisse Eur. Hemsterhusius ad

etiam *flos lactis* dicitur," Stanley, p. 215.: "ἀνθεῖν h. l. simpliciter ponitur pro πλήθειν, πληροῦσθαι: prope abest illud in *Sept. Theb.* v. 958. πολλοῖς ἐπανθήσαντες δόμοι πόνοις," Abresch, p. 210. An ingenious Friend, to whom I showed this passage, thinks that the word ἀνθοῦν alludes to the appearance, which dead bodies immersed for any time in water, assume. For my own part, I imagine that the word ἀνθοῦν flowed from the word ἀνῆλθε, *from the connection in the mind of the poet between the rising of the sun, and the blooming of flowers.*

Again in v. 819,

πρῶτον μὲν Ἄργος, καὶ θεοὺς ἐγχωρίους
 δίκη προσειπεῖν, τοὺς ἔμοι μεταίτιους
 νόστου, δικάσων θ', ὃν ἐπραξάμην πόλιν
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
 κλύοντες, ἀνδροθήτους Ἰλίου φθορὰς
 ἐς αἵματηρὸν τεῦχος· τῷ δ' ἐναντίῳ κύτει
 ἐλπίς προσήει χεῖρὸς οὐ πληρουμένη.

That the phrase τὰ δίκαια is a *legal term*, is known to every person, who has read with any attention the Orations of Demosthenes and of Æschines upon the Crown, in which it frequently occurs: *as the eye of the poet was rolling in its fine phrenzy, his imagination bodies forth the forms of things impressed with this idea:*

προχοδινεῖται δ' ὄμμαθ' ἐλίγδην,
 ἔξω δὲ δρόμου φέρεται, λύσσης
 πνεύματι μάργω, γλώσσης ἀκρατής.

In the words,

——— δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
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Æschylus appears to me to be cursorily hurling a satire against the Athenian populace, who listened with too eager a facility to the eloquence of those advocates, who, like the Belial of Milton, *pleased the ear with their persuasive accents, dropped manna from their tongue, and could make the worse appear the better reason.*

GENESIS ILLUSTRATED.

“ *And Jacob said unto Laban, give me my wife, for my days are fulfilled, that I may go in unto her : and Laban gathered together all the men of the place, and made a feast : and it came to pass in the evening that he took Leah, his daughter, and brought her to him, and he went in unto her : and Laban gave, unto his daughter Leah, Zilpah, his*

maid, for an handmaid : and it came to pass that in the morning, behold, it was Leah ; and he said to Laban, What is this thou hast done to me ? Did I not serve with thee for Rachel ? Wherefore then hast thou beguiled me ? And Laban said, It must not be so done in our country, to give the younger before the first-born.” Genesis, c. XXIX. v. 21—6.

WE read the following passage in a modern book of Travels : “ The Naudowessies have a singular method of celebrating their marriages, which seems to bear no resemblance to those made use of by any other I passed through : when one of their young men has fixed on a young woman he approves of, he discovers his passion to her parents, who give him an invitation to come and live with them in their tent : he accordingly accepts the offer, and by so doing engages to reside in it for a whole year, in the character of a menial servant : during this time he hunts, and brings all the game he kills to the family ; by which means the father has an opportunity of seeing whether he is able to provide for the support of his daughter, and the children, that might be the consequence of their union : this, however, is only done whilst they are young men, and for their first wife, and not repeated like Jacob’s servitude : when this period is expired, the marriage is solemnized after

the custom of the country." From *the Travels of Captains Lewis and Clarke, from St. Louis, by way of the Missouri and Columbia Rivers, to the Pacific Ocean*, p. 101. The following passage from Mr. Marsden's History of Sumatra will show that this curious mode of marriage is not confined to the American Indians: "In the mode of marriage by *Ambel Ana*, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to, or interest in him, and he is taken into the house of his father-in-law, who kills a buffaloe on the occasion, and receives 20 dollars from the son's relations: after this, the *booroo bye 'nya* (the good and bad of him) is vested in the wife's family: if he murders, or robs, they pay the *bangoon*, or the fine: if he is murdered, they receive the *bangoon*: they are liable to any debts he may contract after marriage; those prior to it remaining with his parents: he lives in the family, in a state between that of a son, and a debtor: he partakes as a son, of what the house affords, but has no property in himself: his rice-plantation, the produce of his pepper-garden, with every thing that he can gain, or earn, belong to the family: he is liable to be divorced at their pleasure, and though he has children, must leave all, and return naked as he came: the family sometimes indulge him with leave

to remove to a house of his own, and take his wife with him ; but he, his children, and effects, are still their property : if he has not daughters by the marriage, he may redeem himself and wife by paying her *joojoor* ; but, if there are daughters before they are emancipated, the difficulty is enhanced, because the family are equally entitled to their value : it is common, however, when they are upon good terms, to release him, on the payment of one *joojoor*, or at most with the addition of an *addat* of 50 dollars : with this addition, he may insist upon a release, whilst his daughters are not marriageable." p. 224.

Meriwether Lewis, whom I have quoted above, when he is describing the *general* mode of celebrating marriages among the American Indians, says : " Very often the wife remains at her father's house, till she has a child, when she packs up her apparel (which is all the fortune she is generally possessed of), and accompanies her husband to his habitation." p. 100. We are not informed whether the husband in this case lived with the father of his wife : I should suppose that, if this was the case, the produce of his labour was appropriated to his father-in-law. The true origin of the custom of purchasing wives, which is universally practised by every barbarous people, is to afford to the father of the bride some compensation for the loss of the services of his daughter : Jacob purchased his

wife not with a *sum of money*, but with *personal labour for a term of years*.

The expression 'in the evening,' must, as Bishop Patrick observes in his Commentary, signify *at bedtime*: the learned bishop thus explains the expression 'brought her to him:' "The modesty of those times made them bring the bride to her husband's bed veiled, and without lights; so that it was the easier for Laban to deceive Jacob by bringing Leah to him." It is, indeed, true that the bride, among the Easterns, was brought to the bed of her husband veiled; and it is still practised throughout the East (it was also the custom of both the Grecians, and the Romans); but is this fact sufficient to account for the deception? Jacob had lived *sufficiently long* in the house of Laban to distinguish the voices of the two sisters, and can we suppose that no conversation took place from the evening to the morning? Unless it can be proved that silence is, in such cases, a point of Eastern etiquette, we must have recourse to another conjecture. If we suppose that Laban made Jacob drunk on this occasion, that he might deceive him by presenting to him Leah in the stead of Rachel, there will be no improbability in the story: the Easterns, whose passions are more lively than our's, celebrate their marriages with more festivity, and indulge

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in greater excess for a much longer time on such occasions than is known amongst us : what confirms my interpretation is, that we find the very same artifice practised by the daughters of Lot : consult Genesis c. xix. v. 30—6. “ And Laban said, it must not be so done in our country, to give the younger before the first-born.” Dr. Patrick observes here : “ We do not read of any such ancient custom ; and therefore this seems a mere shift, or a jest ; or if it had been true, he should have told it to Jacob beforehand.” That such a custom really prevailed in Syria, the native country of Laban [Genesis c. xxxi. v. 20. “ And Jacob stole away unawares to Laban, *the Syrian*”], will appear by the following quotations : “ Mr. Halhed observes, in the Preface to his *Gentoo Laws*, (p. 69.) ‘ We find Laban excusing himself for having substituted Leah in the place of Rachel to Jacob : this was long before Moses : so in this compilation, it is made criminal for a man *to give his younger daughter in marriage before the elder ; or for a younger son to marry, while his elder brother remains unmarried.*’” Burder’s *Oriental Customs* (Vol. II. p. 16. 7. 3d Ed.). I met, on a recent perusal of the *History of Sumatra*, by Mr. Marsden, with a similar law in the *Sumatran Code* : “ If a younger sister be first married, the husband pays six dollars, *addat pelalloo*, for passing over the elder” (p. 197.).

HIPPOLYTUS ILLUSTRATED.

v. 25. σιμωνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.

“Omnia quidem sacra mysteria possunt appellari παρὰ τοῦ μύειν, quia abstrusa et occulta erant βεβήλοις, *profanis*, et μὴ μεμυημένοις, h. e. *non initiatis*: sic namque Suid. in *Lex.* Μυστήρια, inquit, τελεταί· μυστήρια ἐκλήθησαν παρὰ τὸ τοὺς ἀκούοντας μύειν τὸ στόμα, καὶ μηδενὶ ταῦτα ἐξηγεῖσθαι· μύειν δέ ἐστι τὸ κλείειν: et auctor *Etymologici Magni* μυστήρια, inquit, ἃ δεῖ μύσαντας τηρεῖν ἔνδον: unde Varin. in *Lex.* quoque, Μυστήρια, inquit, θεωρία πνευματικὴ τὴν τῶν πολλῶν κατάληψιν διαφεύγουσιν· παρὰ τὸ ἄτινα μύσαντα δεῖ τηρεῖν ἔνδον: et mox, Μυστήριόν ἐστιν ἄρρητον σέβας, καὶ τὸ ἀπόρρητον, [“Vera—origo est a μύω, *claudio*, quia, ut ait Eustathius, oportebat τοὺς μύστας μύειν τὸ στόμα, καὶ μὴ ἐκφαίνειν ἃ μεμύηνται:—*Etym. M.* Μύστης, παρὰ τὸ μύω, τὸ καμμύω (ita etiam Hesychius interpretatur)· μύοντες γὰρ τὰς αἰσθήσεις, καὶ τὰς θείας ἀναλήψεις ἐδέχοντο: vel quæ cl. Casauboni L. I. de *Satyra* c. II. sententia est, μυστήριον est ab Hebræo *mistor*, seu

mistur, quod *rem*, aut *locum absconditum* significat : qui plura de hujus vocis etymo desiderat, adeat Vossii *Etymologicum*, et Casauboni *Exercitat.* n. x. LIII." Suicer's *Thesaurus Ecclesiasticus*] : namque μύησις, *initiatio*, ap. Suid. h. v. dicta est παρὰ τὸ τὰ μυστήρια καὶ ἀπόρρητα τελέσθαι : at Eleusinia sacra κατ' ἐξοχὴν μυστήρια appellata sunt ; nam et Pausanias in Atticis testatur, horum mysteriorum s. arcanorum aspectu non tantum iis, qui initiati non fuissent, prorsus interdictum fuisse, verum etiam ne percontari quidem quicquam de iis vel audire fas fuisse ; dicitque se somnio fuisse prohibitum, ne ea explicaret." J. P. Pfeiffer's *Antiquitatum Græcarum Gentilium, Sacrarum, Politicarum, Œconomicarum, Libri* iv. Regiomonti et Lipsiæ 1689. p. 102.

v. 434. καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

δόξα is here used in its proper sense, which is not *glory*, or *fame*, but *opinion*, and this the primary meaning is retained in εὐδοξος, which occurs in v. 771.

—— τὰν τ' εὐδοξον ἀνθαι-

γουμένα φάμαν :

so too the word is to be understood in the sense of

reputation, which may be either *good*, or *bad*, in v. 1115.

δόξα δὲ μήτ' ἀτρεκέλης, μήτ' αὖ παράσημος ἐνείη,

which is thus absurdly translated in the Latin version in Valckenaer's edition,

———— *Meæque crescat*

Gloria famæ, nec nimis

Excellens, nec lateat nigris

Obsita tenebris!

“Δόξα,” says a scholar, whose work, though it seems to be neglected, is replete at once with the most *critical*, and the most *curious* information, “*est opinio, fama, existimatio*, atque ita semper apud antiquissimos scriptores; δόξα enim pro *gloria* apud recentiores communis est, et posterioribus tantum Gram. usitata: δόξα certe apud Hom. nunquam *gloria*, sed *opinio*, οὐχ ἄλλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης, i. e. οὐ πόρρωθεν τῆς ὑπονοίας, οὐ πόρρω τῆς περὶ ἐμοῦ ὑπερλήψεως, *tuam de me opinionem aut existimationem non frustrabor*: hinc compos. ἐπίδοξος, παράδοξος, et similia, quæ non *gloria*, sed *opinionis* significationem, præ se ferunt: atque ita κλέος poetarum principi non est *gloria*, ut apud posteros, sed *rumor* et *fama*: Eustathius, Ἰστέον δὲ, ὅτι ὥσπερ κλέος, παρὰ τῷ ποιητῇ, οὐ κοινότερον ἡ τιμὴ, ἀλλὰ ἡ φήμη, οὕτω καὶ δόξα οὐ κατὰ τοὺς

ὑστερον ἐπὶ τιμῇς, ἀλλὰ ἔννοια κατὰ ψυχὴν, καὶ δόκησις, καὶ οἷσις." J. Duporti in Theophr. *Char. Prælectiones* p. 330.

I have very little doubt that the *primary* signification of ἐλπίζειν was *to expect*; for it is used in both *a good*, and *a bad sense*: thus in v. 96.

ἢ κὰν θεοῖσι ταυτὸν ἐλπίζεις τόδε;

which the Scholiast interprets by ὑπονοεῖς. A. Schottus in his *Observationum Humanarum Libri V.* Hanoviæ 1615. cites (p. 82.) the following passages on Catullus de Arrio,

Et tum mirifice sperabat se esse locutum:

"*sperabat pro existimabat accipitur ad Græcorum veterum imitationem, qui eodem modo ἔολπα utuntur*: Hesiod. ἐν Ἑργοῖς α. v. 271.

ἀλλὰ τάγ' οὐκ ἔολπα τελεῖν διὰ τερπικέραυνον:

sic Catullus etiam infra,

Utpote qui me

Speraret, nec linguam esse, nec auriculam:

et ἔλπομαι Oppiano Ἀλυστικ.

οὐδὲν γὰρ γαίης πολυμήτορος ἔλπομαι ἄλμην:

et Eurip. in *Hipp. Coron.*—et Sophocles in *Ajace Lorario*,

ὅθ' οὐνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν

ἄγειν Ἀχαιοῖς σύμμαχόν τε καὶ φίλον:

operare alias pro metuere καταχρηστικῶς, Servio teste, cum tamen spes metui philosophis opponatur, Maro Æn. 1. et 4."

A PASSAGE IN THE PROMETHEUS DESMOTES ILLUSTRATED.

v. 306. ἔα τί χεῖμα; καὶ σὺ δὴ πόνων ἐμῶν
ἦκεις ἐπόπτης; πῶς ἐτόλμησας, λιπῶρ
ἐπώνυμόν τε ρεῦμα καὶ πετρηρεφῇ
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
ἐμὰς ἀφίξαι, καὶ ξυνασχαλῶν κακοῖς;

“ἐπόπτης, *spectator*: in fragmento de upupa ap. Aristot. *de Animal.* xi. τοῦτον δ' ἐπόπτην ἔποπα τῶν αὐτοῦ κακῶν Πεποικίλωκε,” *Gloss.* p. 130. If, as I have observed in the 7th No. of the *Class. Journ.* p. 213., ἐπόπτης means *a spectator*, the following words must be expunged as useless and absurd,

— ἢ θεωρήσων τύχας

ἐμὰς ἀφίξαι, καὶ ξυνασχαλῶν κακοῖς;

As a supplement to the observations made upon this passage in the review of Mr. Blomfield's *Prometheus*

in the *British Critic* for August 1811, I add the following remarks :

“ ἐπόπτης, *inspector*, ἐπιμελητῆς καὶ ἔφορος, ut inquit Pollux, id est, *curator operis* : Athenæus in quinto de navibus loquens, περὶ δὲ τοῦ Ἰέρωνος, τοῦ Συρακουσίου, κατασκευασθείσης νέως, ἧς καὶ Ἀρχιμήδης ἦν ὁ γεωμέτρης ἐπόπτης, οὐκ ἄξιον κρίνω σιωπῆσαι : ἴπότης etiam theologorum verbum pro *inspectore rerum sacrarum* — : Æs. in *Prom.* — : item *præsides*, ut apud Pindarum Νεμέων θ.” Constantine’s *Lexicon* : “ Plerunque ἐπόπται et ἔφοροι dicuntur, qui aliquid inspiciunt, et censura sua notant, Herodian L. 1. Plut. in *Alcib.* Athen. L. 5. :—ἐποπτεύω, *inspicio* : ἐποπτεύων dicitur, qui alicujus rei transigendæ supremam habet inspectionem et potestatem, Appian B. C. L. 2. ἵνα τε μὴ δείσειεν οἱ δικασταί, αὐτὸς αὐτοὺς ἐπόπτευσεν, στρατιὰν παραστησάμενος,” H. Stephens’s *Lexicon*. “ ἐπόπτομαι et ἐπιόπτομαι, *inspicio*, et spectando eligo, ἀκριβῶς ἐπισκέπτομαι, nam ἐπὶ, sicut περὶ, sæpe intendit significatum, τοὺς ἂν ἐγὼν ἐπιόψομαι [II.] I. 167. *hos sane ego dispiciam et eligam*, ad legationem hanc eandem, διακρινῶ, ἐπιλέξομαι, sic et B. 294. τάων μὲν τοὶ ἐγὼν ἐπιόψομαι, ἥτις ἀρίστη, *ex iis navibus tibi seligam inspiciendo, quæ est optima*,” Damm’s *Lexicon*. The preposition has the same sense of inspection in

“ἐπιόγμιος, *præpositus sulco et seriei segetum*, epitheton Cereris,” says Damm, and again, “ἐπινόμος active est *curator, inspector, administrator*.” The *Etymologicum Magnum* says, Ἐπίσταθμοι, ἄρχοντες εἰσι, παρὰ τὸ ἐν σταθμοῖς εἶναι ὠνομασμένοι· ἄρμους τὰς δὲ τοὺς τοιούτους Λακεδαιμόνιοι καλοῦσιν.

HIPPOLYTUS ILLUSTRATED.

γ. 739. Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν

ἀνύσαιμι τᾶν ἀοιδῶν,

ἴν' ὁ ποντομέδων πορφυρέας λίμνας

ναύταις οὐκ ἔθ' ὁδὸν νέμει,

σεμνὸν τέρμονα ναίων

οὐρανοῦ, τὸν Ἄτλας ἔχει,

κρηναί τ' ἀμβρόσιαι χέονται

Ζηνὸς μελάρθρων παρὰ κοίταις,

ἴν' αἱ βιόδωρος αὔξει

ζαθέα χθὼν εὐδαιμονίαν θεοῖς.

It is to be remarked that, agreeably to this passage, the gardens of the Hesperides are placed on the confines of the universe, that Atlas there bears upon his shoulders the pillar of heaven, that the palace of

Jupiter is placed there, and that there too is the residence of the Gods. Homer *Il.* xiv. 200. places his Tartarus in the same quarter; for Juno says,

εἰμι γὰρ ὀψομένη πολυφόρβου ΠΕΙΡΑΤΑ ΓΑΙΗΣ,
 Ὀκεανόν τε Θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἳ με σφοῖσι δόμοισιν εὖ τρέφον, ἢ δ' ἀτίκαλλον,
 δεξάμενοι Ῥεῖης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης.

The words *πείρατα γαίης* denote *the West*, from the circumstance of *its being the supposed confines of the world*, which, however, seems to have escaped the profound researches of Heyne, who says upon the passage of Homer: “Non declarat qua parte terrarum Oceani regia adeatur: non in Occidente; nam ibi Noctis et Solis regia est: restat meridies; quo spectant forte Æthiopes sup. A. 423.” E. Spanhem, *Obs. in Hymn. in Del.* p. 433. and the authors, whom he quotes, were not sufficiently aware of the fact: “*περάτη τε*—adduxit jam ad h. l. Anna eruditissima Apollonii Scholia, in quibus hæc vox *περάτη*, juxta nonnullos, de altero sub terram hemisphærio, proprie tamen de *oriente* dici scribitur: locus Apollonii, ubi illa criticorum de h. v. glossa, extat L. i. v. 1281. ubi de Aurora ait Poeta *ἐκ περάτων ἀνιοῦσα, e meta horizontis orta*, haud aliter ac *ἐκ περάτων*

numero plurium, et de oriente itidem Sole alibi dixit
L. II. v. 164.

ἥμος ἥελιος δροσερὰς ἐπέλαμψε κολῶνας,
ἐκ περάτων ἀνιῶν,
e metis horizontis orsus,

ubi Critici ἐκ τοῦ ὑπερορίζοντος ἡμισφαιρίου: alibi
autem voce περάτηθεν eam in rem usus, sed de Luna
similiter L. 4. v. 54.

τὴν δὲ νεὸν Τιθηνὶς ἀνερχομένη περάτηθεν,

luna nuper exorta e meta, seu termino, non ut ibi
ex adverso, ut ipse postea interpretes in notis ad h. l.
retractavit; et quomodo περαιόθεν melius ab eo red-
ditur L. 4. v. 71.: sicuti autem de *Orientali plaga*
eadem περάτη et περάτηθεν, adductis modo locis, di-
cuntur, et ob eam, quam adducunt ad priora Apol-
lonii verba nempe L. I. v. 1281. veteres Critici
caussam, περάτη λέγεται δὲ κυρίως ἡ ἀνατολή· πέρας
γὰρ αὕτη τῆς τοῦ οὐρανοῦ κινήσεως· ἐκεῖθεν γὰρ ἔρχεται,
καὶ εἰς αὐτὴν τελευτᾷ: ita hic περάτη de *occasu*, non
de *oriente* dici, de quo mox ait Callimachus, καὶ ὑπό-
θεν ὠκέες ἵπποι Ἡέλιον φορέουσι, bene viderunt inter-
pretes; sic enim περάτη tam de diurni solis cursus
in nostro hemisphærio *meta*, seu, quod ait Euripides
in *Ione* v. 1148. *quum sol agebat equos εἰς τελευταίαν*
φλόγα, *ad ultimam flammam*, quam de extremo alte-
rius hemisphærii *termino*, unde ille denuo supra nos-

trum horizontem emergit, dici pariter potuit: ut mittam notam Epicuri, aliorumque e veteribus opinionem, qui occidentem solem extinguī in Oceano Occidentali credidere, indeque postea novi solis lumina; quod a Lucretio etiam L. v. v. 661. adstruitur, reparari:”

“Tempore item certo roseam Matuta per oras

“Ætheris auroram defert, et lumina pandit;

“Aut quia sol idem sub terras ille revertens

“Anticipat cœlum radiis accendere tentans;

“Aut quia conveniunt ignes, et semina multa

“Confluere ardoris consuerunt tempore certo,

“Quæ faciunt solis nova semper lumina gigni:

“Quod genus Idæis fama est e montibus altis

“Dispensos igneis orienti lumine cerni;

“Inde coire glōbum quasi in unum, et conficere orbem.”

I shall now introduce to the notice of the curious, and the learned reader some important passages, as to the western situation of the Elysium of the Greeks, which will be found to agree with this passage of Euripides: they are extracted from a work of the most profound research, which bears the following title *Στρωματεὺς Ἐπιστόλικος, de Statu functorum Statu, ex Hebræorum atque Græcorum comparatis Sententiis concinnatus, cum Corollario de Tartaro Apostoli Petri, in quem Prævaricatores Angelos dejectos memorat, auctore J. Windet, M. D. Col. Lond., published at*

London, 1663. : opposite to the title-page is the following testimony to the merit of the work, *Quidquid de Vita Functorum Statu eruditus autor statuit, hoc de illo certe statuendum est, nec victurum illum sine honore, nec moriturum sine gloria, M. Franck. S. T. P. Reverendo in Christo Patri, Domino Episcopo Lond. a sacris domesticis*, Nov. 7. 1662.

“ Veteris—Paradisi egregius situs Græcos incertos sententiæ reddidit, qua gentium Elysium suum statuerent : Ἠλύσιον οἱ μὲν φασι περὶ Αἴγυπτον εἶναι, οἱ δὲ περὶ Λέσβον, ἄλλοι κεκεραυνωμένον χωρίον ἢ πεδίον, τὰ δὲ τοιαῦτά ἐστιν ἄβατα, inquit Hesychius, ex quo corrigendi h. l. Phavorinus, et Suidas cum frigidissimo interprete : est qui censet primos parentes solum paradisum vertisse præ metu *fulmineæ vibrationis*, quam Cherubi intentabant; neque ausos unquam pedem referre : hinc illud in Græcismo, quod Hesychius respexerat, Elysium nempe esse *in loco divinitus tacto atque hominibus inaccesso* : Gro-tium tandem inspiciens, reperi *Geneseos* 3 vers. ult. *Cherubim et flammeum ense* non dissimiliter exponentem : alii, qui paradisum *πέρα τῆς κεκαυμένης ἀντάξονος* sub Æquatore statuebant, zona illa torrida mortales excludi credebant : Claudian. de Phœnice, quem paradisi inquilinum faciunt,

Plagu defensus iniqua

Possidet intactas ægris animalibus oras.

Tertullian. *Apologetico*, p. 42. Ed. Rigaltii, inquit, ' *Si paradisum nominemus, locum animæ amœnitatis recipiendis sanctorum spiritibus destinatum, maceria quadam (prius legebatur materia) igneæ illius zona a notitia orbis communis segregatum; Elysii campi fidem occupaverunt: unde hæc oro vos (gentes alloquitur) philosophis aut poetis tam consimilia?*' Josephus de *B. J.* l. II. c. 12. p. 788. Gl. de Essenis, Ταῖς μὲν ἀγαθαῖς (ψυχαῖς) ὁμοδοξοῦντες παῖσιν Ἑλλήνων, ἀποφαίνονται τὴν ὑπὲρ ὠκεανὸν διαίταν ἀπακεῖσθαι, καὶ χῶρον οὔτε ὄμβροισ, οὔτε νιφετοῖς, οὔτε καύμασι βαρυνόμενον, ἀλλ' ὃν ἐξ ὠκεανοῦ πρᾶϋς αἰεὶ ζέφυρος ἐπιπνέων ἀναψύχει, quæ verbatim ex Homero transcripsit; Ulysse enim 4. sic Proteus ad Menelaum,

σ' ἐς Ἡλύσιον πεδῖον καὶ πείρατα γαίης
 Ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθς,
 τῇ περ βῆϊστη βιοτῇ πέλει ἀνθρώποισιν,
 οὐ νιφετὸς, οὔτ' ἄρ' χειμῶν πολὺς, οὔτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ ζεφύροιο λιγυπνέοντα· αἴητας
 ὠκεανὸς ἀνῆλθ' ἀναψύχειν ἀνθρώπους:

Hesychius Homericum πείρατα γαίης, τὴν δύσιν exponit: Phavorinus inquit, Ἡλύσιον πεδῖον, περὶ τοῦ τὰ κατὰ δύσιν πέρατα τῆς γῆς· notum olim priusquam Magnes in subsidium venisset, dum Phœnices Pleiadum adhuc suspectu in cursu regundo niterentur, navigationem pleramque omnem intra mediterraneum

stetisse: Plato dixit in *Phædone* ævi sui homines οἰκεῖν μέχρις Ἑρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινὶ μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας: neque enim hinc ultra Phasin, aut illinc ultra *Herculis columnas* tetendit ἢ πλεομένη θάλασσα, ut veteres vocant: de Plaside versus proverbialis,

εἰς Φᾶσιν, ἔνθα ναυσὶν ἔσχατος δρόμος,

atque e regione ἄπτεσθαι Ἑρακλέος στηλῶν usurpat Pindar. *Olymp.* 3. et subjungit,

τὸ πόρσω

ὃ ἔστι σοφοῖς ἄβατον,

κάσφοις, οὐ μὴν διώξω, κείνος εἶην :

[Compare Euripides in v. 1056., *Hippolytus* says,

ἀλλὰ μ' ἐξελεῖς χθονός ;

to which Theseus replies,

πέραν γε πόντου, καὶ τόπων Ἀτλαντικῶν,

εἰ πως δυναίμην,

yes, if it were at all possible, beyond Jericho, as we say: the Professor here cites these passages :

ἐπεὶ με καὶ κασιγνήτου τύχαι

τείρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους

ἔστηκε, κίον' οὐρανοῦ τε καὶ χθονός

ὥμοιν ἔρειδαν.

Æsch. *Prom.* 355.

τόν τε χρυσέων

δράκοντα μήλων φύλακ' ἐπ' ἐσχατοῖς τόποις,

Soph. *Trach.* 1101.

and refers us to v. 3.

ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν,

where he justly observes, "Montem Atlantem fingebant poetæ et maris, et naturæ finem esse." Sophocles, in his *Theban Œdipus*, v. 175. Ed. Brunck, calls Pluto *the Western God*,

ἄλλον δ' ἂν ἄλλω προσίδοις,

ἄπερ εὐπτερον ὄρνιν,

κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον ἄκταν,

πρὸς ἐσπέρου, θεοῦ,

ὣν πόλις ἀνάρθριμος ὄλλυται]

Ubi vero cunque Elysium suum statuerent gentes, illud interim non omiserunt esse ἄβατον, id est difficilis admodum accessus : ejus autem rei rationem a veteri paradiso, cujus aditum terribiles angeli occupabant, sine dubio duxerunt : prope hasce columnas Herculis dudum floruit—Ταρτέσσιον ὄλβιον ἄστν, cujus miranda fertilitas atque opulentia ænigmati Homérico ansam præbuit a Tartaro ad Tartessum migrare, i. e. a conditione pessima ad optimam : in eadem vicinia erant et Divites insulæ, ut Horatius vocat : Græcis Μακάρων Νῆσοι, atque Ἠλύσιον Πεδίον dicuntur : Ἠλύσιον autem nomen cum loci ipsius notitia quin Homerus a Phœnicibus traduxerit, minime ambigo : Geographus l. III. p. 150. Ὁ τοίνυν ποιητὴς τὰς τοσαύτας στρατιάς ἐπὶ τὰ ἔσχατα τῆς Ἰβηρίας ἱστορηκώς, πυνθανόμενος δὲ καὶ πλοῦτον, καὶ τὰς ἄλλας ἀρετὰς (οἱ γὰρ Φοίνικες ἐδήλουν τοῦτο),

ἐνταῦθα τὴν τῶν εὐσεβῶν ἔπλασε χῶρον, καὶ τὸ Ἥλυσιον πεδῖον : — nec primi paradisi splendidum situm et difficiles áditus, verum etiam arborum ac florum apparatus λειμωνώδη (ut cum Cebete loquar) ad Elysii sui descriptionem adhibuerunt Græci : — illic epulis ac perpetuæ festivitati satagunt, παρὰ τιμίῃς θεῶν in societate illorum, quos Dii honoratos habent, ut Pindarus ait; nec non et Deorum ipsorum conviviis admissi : Socrates in *Phædone* refert auctores τελετῶν innuere ὅτι ὃς ἂν ἀμύητος καὶ ἀτέλεστος εἰς ᾗδον ἀφίκηται, ἐν βορβόρῳ κείσεται· ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκαῖσε ἀφικόμενος μετὰ θεῶν οἰκήσει : Hercules ap. Pindarum, *Isthm.* 4. — : hæc ab Homero *Ulyssea* λ'. transtulit, qui de Hercule pridem dixerat,

μετ' ἀθανάτοισι θεοῖσι

τέρπεται ἐν θαλίῃς, καὶ ἔχει καλλίσφυρον Ἥβην :

— : Empedocles honeste viventibus pollicetur quod futuri sint

ἀθανάτοις ἄλλοισιν ὁμέστιοι, ἐν τε τραπέζαις

ῥόντες ἀνδρείων ἀχέων ἄκκληροι, ἀπηρεῖς :

— : sicut Hebræi (ut dixi) felicitatem cœlestem paradisi vocabulo adumbrarunt, sic Græci in urbe (ubi ubi illa sit) Saturni, quem penes aurea illa ætas vīguit, Elysium suum, atque Μακάρων Νῆσον collocarunt : Pindar. *Olymp. Od.* II.

ὅσοι δ' ἐτόλμασαν ἐς τρεῖς
 ἑκατέρωθεν μείναντες
 ἀπὸ πάντων ἀδίκων ἔχουσιν
 ψυχὰν, ἔπειλαν Διὸς
 ὁδὸν παρὰ Κρόνου τύρ-
 σιν, ἐνθα μακάραν
 νῦσον Ὀκεανίδες
 αὔραι περιπνεύουσι."

This residence of Saturn was certainly in the *classical* west, (or in the north), as we have seen above (the reader will also please to turn to p. 180, 1, 2.); and it is a remarkable fact that the mythology of the Easterns corresponds with this idea, as will be seen by the following quotation from an Essay, written by my friend, the Rev. R. Patrick, entitled *The Identity of Albion with the Hyperborean Island of Diodorus*, inserted in the *Class. Journ.* No. VI. p. 247. : "In the *Asiatic Researches*, Vol. VIII. p. 287. Wilford says—'The seven zones of the Hindus correspond with seven countries; of these, Salmali is bounded to the west by the Cronian seas, that is to say, by the Baltic : Crauncha includes Germany:' at p. 301. the same author adds: 'It includes Germany, France, and the northern parts of Italy: *Crauncha* is the same with *Chronus*, confounded with *Saturn* by western mythologists; and the Baltic and Adriatic seas were probably called *Chronon*' [this accords

with my quotation from Plutarch in the 181st p. of these Recreations] ‘*from the dwipa, or division, of Crauncha*: it is surrounded by the Dadhi-Sagara, or *Sea of Curds*,’ that is, by *the coagulated and lazy sea* of Tacitus, and of the Easterns, and of Avienus, who are quoted in my notes on the last author: ‘Saturn, according to Cicero and Plutarch, was peculiarly worshipped by the nations in the western parts of Europe, and in the north; though the latter says that, in process of time, his worship began gradually to decline there:’ now in the Sanscrit mythology, Senih, and Arah resided in the north: Jupiter gave him that quarter for his residence, and made him the guardian of it: the left hand, *sinister* in the Latin, and *aristeros* in the Greek, are equally derived from the Sanscrit *senis-tir*, or *tiram*, and *arasya-tiram*, or *aras-tiram*, i. e. *Saturn’s quarter*:’ in the *Asiatic Researches*, Vol. VIII. p. 287. Wilford says, ‘*Sacam* includes the British isles, and *Puschara* is Iceland; it is the *Peuce* of Orpheus’s *Argonautics*: the *Cronon Sea* is the *Baltic*.’”

ON THE WORD *ΚΑΙΗΛΕΤΕΙΝ*.

So much has been written upon this word both by classical, and by biblical commentators, that I almost

. *Ling.*, to which Laurenbergius
us assents], “etiam κάπηλος et
 tur enim pro suo more *Grammat.*,
 volunt παρὰ τὸ κακύνειν τὸν πηλὸν,
vinum corrumpunt et cauponantur ;
 αὖτις σταπηλὴν, παρὰ τὸ στάζειν τὸν
vinum antiquitus vinum :” Again in
 εὐείν, *cauponari* ; ita enim hæc vox
 sensu pro *merces corrumpere et*
 angones solent : et sic caupones
 it, et adulterant admixta aqua,
soph. ἀπώλειςας τὸν οἶνον, ἐγχείας
 est *stabulum*, seu *diversorium*, et
 καπηλαῖον, nam λος est mera ter-
 rogica : ab h. igitur fraude τῶν
 vino miscentium, et κεκραμένον
 του ἀποδοιμέων, fluxerunt duæ
 ὁδῶν et καπηλεύειν :” Again
 γοραῖοι dicebantur οἱ κάπηλοι,
 πορολα, μεταπράται, pusilli
 icolis, et artificibus, et mer-
 t eas populo carius divende-
 quoniam vero hi κάπηλοι, sive
 εὐέβηροι καὶ ἀπειρέκαλοι, sor-
 minus honesti censentur, ideirco
 ensu ponitur in *rali*, pro
 ardido, et illiber *Latinis*

despair of exciting any attention in the reader, from the disgust, which he may be apt to feel at the renewal of the discussion; and I should not have obtruded the following remarks upon his notice, had I not, perhaps erroneously, conceived that I could throw some little light upon the subject, and give to him some clear and precise, as well as new and original, and I add, not unimportant ideas. I recommend then to him to digest these passages from Duport's Commentary on Theophrastus. 1. "Notandum discrimen inter *καπηλεῖα* et *πανδοχεῖα*, etsi enim aliquando confunduntur, stricte et proprie tamen sic differunt, ut *καπ.* sint proprie *œnopolia*, seu tabernæ vini, in quibus nihil nisi vinum venditur, *πανδοχα* autem diversoria publica recipiendis viatoribus et hospitibus, in quibus omnia, quæ ad victum pertinent, habentur promercalia, quæ *καταλύματα*, et *καταγώγια*, et *ξενοδοκεῖα*," p. 310.: Again in p. 327. "Aristoph. *Vesp.* 787.—*ἐνέκαψα* est *devoravi*: *κάπτειν* est *edere*, *manducare*, unde *κάπη φάτνης*, *stabulum manducatorium*:

καὶ τοὺς μὲν κατέδσαν ἐπ' ἰππέησι κάπησι :

κάπη Æolice *κόπη*, inde Lat. *copa*, et *copona*, et *caupo*, *caupona*, et *copona* ["A *cupa* dictos vult Isidor. 20, 6. non improbabiler; nisi malis cum Scaligero *Conject. ad Varron.* p. 61. a *κάπηλος* ducere, ut a *πίθηκος* *πίθων*, *κάνθηλος* *κάνθων*, &c."

Gesner's *Thes. Lat. Ling.*, to which Laurenbergius in his *Antiquarius* assents], "etiam κάπηλος et καπηλεῖον: nugantur enim pro suo more Grammat., cum κάπηλος dici volunt παρὰ τὸ κακύνειν τὸν πηλόν, i. e. οἶνον, quia vinum corrumpunt et cauponantur; ut σταφυλὴν quasi σταπηλὴν, παρὰ τὸ στάζειν τὸν πηλόν, πηλός enim antiquitus vinum:" Again in p. 382. "καπηλεύειν, cauponari; ita enim hæc vox sumitur in malo sensu pro merces corrumpere et adulterare, ut mangones solent: et sic caupones vinum corrumpunt, et adulterant admixta aqua, juxta illud *Dipnosoph.* ἀπώλεσας τὸν οἶνον, ἐγχείας ὕδωρ: — κάπη est stabulum, seu diversorium, et a κάπη κάπηλος, et καπηλεῖον, nam λος est mera terminatio Græca paragogica: ab h. igitur fraude τῶν οἶνοπωλῶν, aquam vino miscentium, et κεκραμένον τὸν οἶνον ἀντὶ τοῦ ἀκράτου ἀποδιδομένον, fluxerunt duæ hæ voces proverbiales ὕδαρῆς et καπηλεύειν:" Again in p. 302. "Proprie ἀγοραῖοι dicebantur οἱ κάπηλοι, cociones, arilatores, propolæ, μεταπράται, pusilli negotiatores, qui ab agricolis, et artificibus, et mercatoribus res emebant, ut eas populo carius divenderent, vulgo *hucksters*: quoniam vero hi κάπηλοι, sive cociones, præ aliis ἀνελεύθεροι καὶ ἀπειρέκαλοι, sordidi, et illiberales, et minus honesti censentur, idcirco ἀγοραῖος in malo sensu ponitur in re morali, pro homine viti, et sordido, et illiberali, ut et Latinis

vox *circumforaneus*, et *circulator*, et *circulatorius*: et ἀπονενοημένος hic, opinor, dicitur ἀγοραῖος (non a fraude, et impostura, quæ in foro exerceri solet, uti sentit Lat. Interpr., qui ἀγ. vertit *veteratorem callidum improbumque*, sed) a vilitate, et sordibus, animique illiberalitate: quam sordida semper habita fuerit cocionatura, sive negotiatio hæc τῶν ἀγοραίων, testatur Cic. in *Off.*, *Sordidi*, inquit, *etiam putandi, qui mercantur a mercatoribus, quod statim vendant carius; nihil enim proficiunt, nisi admodum mentiantur; nec vero quicquam est turpius vanitate*: hinc καπηλεύειν semper in malo sensu, ut καπηλεύειν τὴν μάχην ap. Æs. et καπηλεύειν τὸν λόγον in N. F." Κάπηλος, perhaps, primarily signifies not a *huckster*, but a *dealer in wines*, who generally also employed an agent (*institor*) to dispose of them in the country, and the towns: "Ulpian. *Caupones* autem D. Nautæ, *caupones*, *stabularii*, ut recepta restituant: *Caupones* autem, et *stabularios* æque eos accipiemus, qui *cauponam*, vel *stabulam*, *exercent*, *institoresque eorum*," Gesner's *Thes. Lat. Ling.*

Now, as the Sophists of Greece used to traverse different parts of the country, that they might obtain money by delivering lectures, which they of course adapted to the character and situation of their hearers, and thus made all their principles of morality, of

philosophy, and of truth, subservient to their secret motive of avarice, hence they are very naturally, and beautifully compared to these *hucksters* in a passage cited by Professor Monk on the 957th verse of the *Hippolitus*, from the *Protagoras* of Plato, p. 219.

C. οὕτω δὴ καὶ οἱ τὰ μαθήματα περιαγαγόντες κατὰ τὰς πόλεις, καὶ παλοῦντες, καὶ καπηλεύοντες τῷ ἅει ἐπιθυμοῦντι κ. τ. λ.: “καπηλεύω, proprie *cauponem ago, quæstum sequor mercatorium, omnino vendo, pretio quemcunque rem permuto*: 2 Cor. II. 18. οὐ γὰρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ θεοῦ, *in tradendo evangelio pretium non quoddam spectamus, h. e. vel laudis, vel opum quærendarum caussam*: Julian. *Ep.* 42. qui contra ac sentit, docet: sic Lucian in *Nigrino* p. 35. Ed. Grævii, καπηλεῖα vocat *auditoria illorum philosophorum, qui juventuti quid proponunt, modo divitias consequantur*: adde Dillherrum *Dispp.* T. 1. p. 286, 7. et Jo. Alberti *Observ. Philol.* p. 359.: Apostolus ergo dicit, se non cauponiam exercuisse in verbo divino prædicando, seque ita gessisse, ut simul magnas opes, et auctoritatem acquireret,” *Nov. Lex. Græco-Lat. in N. T.* in M. G. Leberecht Spohn’s Ed. “Novi veterem senarium, qui vim obtinuit proverbii,

λόγοισιν Ἑρμῶδωρος ἐμπορεύεται,
quamque sint in usu figurato finitimæ verba signi-
ficationis ἐμπορεύεσθαι, et καπηλεύειν, hic tamen

vim non animadverto, quam istis δι' ἀψύχου βορᾶς καπηλεύειν adjungere possit vox σίτοις" [I wish that the Professor had paid more attention to this very just remark: the alteration is so simple in itself, gives such an uncommon spirit to the passage, seems to be so much required by the nature of the sarcasm, and removes such an *accountable* construction from the text, that I should not have hesitated to adopt it]: "cui duæ voculæ substitutæ, σύ τοι, asperam orationem magis, ni fallor, animabunt, *tu nunc igitur gloriare, nobisque, dum ostentationis causa cibis tantum vesceris inanimis, philosophum te vendita: σί τοι, et σύ τοι in animose dictis occurrunt Soph. Aj. 1245. Elec. 584. Æs. Eumen. v. 730. et 732.: pro σύ γε, σύ τοι scripsisse videtur Eurip. Iphig. Aul. v. 1035. —: quæ dici possent ad καπηλεύειν, paucis explicari nequeunt," L. C. Valckenaer's *Adnott. in Eur. Hipp.* v. 952.*

The reader will, I think, now be prepared to enter into the spirit of the passage in St. Paul's *Epistle to the Corinthians*, a passage, of which the explanation has given very great trouble to the commentators, because they have not viewed the word καπηλεύειν in the proper light, as I will venture to assert. The very learned, and sensible Parkhurst, in his admirable Greek Lexicon, thus explains the word: "*to make*

a gain of any thing (so Herod. L. 3. c. 89. *ἐκαπή-
λευε πάντα τὰ πράγματα*, *he made gain of every
thing*, and Herodian L. 6. c. 12. *εἰρήνην χρυσίου
καπηλεύοντες*, *making peace for money*, and thus in
Latin *cauponari bellum* is *to make war for money*,
Ennius ap. Cic. *Off.* L. 1. c. 12. where see Bishop
Pearce's Note), especially *by adulterating it with
heterogeneous mixtures*, as vintners have been in all
ages too apt to do with their wines (thus in Scapula
we have *καπηλεύειν τὰς δικὰς*, *to sell judicial decrees*,
i. e. pronounce corrupt ones for money): so in the
LXX. of *Isa.* 1. 22. we read *οἱ κάπηλοι σοῦ μίσγουσιν
τὸν οἶνον ὕδατι*, *thy vintners mix the wine with water*:
hence the verb is with a most striking propriety
applied to those, who, *for filthy lucre's sake*, *basely
adulterate the word of God with human imaginations*,
τοὺς οἰκείους λογισμοὺς ἀναμίγνυντες τῇ χάριτι, as
Theodoret well expresses it: occ. 2. *Cor.* II. 17.
comp. c. IV. 2. *Tit.* I. 11. and see Raphelius,
Wolfius, Wetstein, and Kypke on 2 *Cor.* II. 17." Now the reader must remember what I have said
above, that the Greek sophists used to traverse dif-
ferent parts of the country, and to deliver for money,
whensoever they could meet with any encouragement,
lectures, which they would of course adapt to the
character and situation of their hearers, and thus
would scruple not to sacrifice to their avarice every

principle of morality, and of philosophy, not to mention that through their ignorance, and vanity, they would necessarily give the most false and dangerous views of the subject : hence they are most properly and elegantly compared to *hucksters*, not only because they perverted the truth to their own purposes, as *hucksters* corrupt and adulterate their wines, but because they travelled, like *them*, from town to town, wheresoever they could find any encouragement : let it also not be forgotten that St. Paul is addressing the Corinthians ; for on this circumstance is founded the propriety of the allusion to the Grecian sophists : it is also to be remarked that he had been speaking of his travels : he has, then, an implied allusion to the huckster, and the Greek sophist, but a direct allusion to the false teachers, to whom they are well compared : ‘ We do not,’ says he, ‘ like your own huckster-sophists, travel up and down the country, preaching Christianity for pecuniary considerations ; we do not, like them, from the compound of ignorance, and of vanity, corrupt the truth, which we profess to deliver ; we are not ready, like the false teachers, wilfully to advance any doctrine, provided we are paid for the sacrifice of honour, and of conscience ; but we reveal the pure word of God, and preach the true doctrines of Christ,’ οὐ γὰρ ἵσμεν, ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον τοῦ θεοῦ,

ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατενώπιον τοῦ θεοῦ, ἐν Χριστῷ λαλοῦμεν. The reader should not fail to compare with this passage the following extract from Ignatius in *Ep. ad Trallianos*, p. 7. (cited, under the word *καπηλεύειν*, by Suicer, in his *Thes. Eccles.*, whom he should consult for the comparison of the Glosses of Hesychius, of Suidas, and of the *Etymologicum Magnum*), Εἰσὶ γάρ τινες ματαιολόγοι καὶ φρεναπάται, οὐ Χριστιανοὶ, ἀλλὰ ΧΡΙΣΤΕΜΠΟΡΟΙ, ἀπάτη (forte legendum ἈΠΛΑΝΤΗ, *ubique*) ΠΕΡΙΦΕΡΟΝΤΕΣ ΤΟ ΟΝΟΜΑ ΧΡΙΣΤΟΥ, ΚΑΙ ΚΑΠΗΛΕΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΕΤΑΓΓΕΛΙΟΥ, καὶ τὸν ἰὸν προσπλέκοντες τῆς πλάνης τῇ γλυκεῖᾳ προσηγορίᾳ, ὩΣΠΕΡ ΟΙΝΟΜΕΛΙΤΙ κώνειον ΚΕΡΑΝΝΤΝΤΕΣ, ἵνα ὁ πίνων τῇ γλυκυτάτου κλοπῆς ποιότητι τὴν γευστικὴν αἴσθησιν, ἀφυλάκτως τῷ θανάτῳ περιπαρῇ.

The passage of the *Hippolytus*, to which I have referred above, is this,

σὺ δὴ θεοῖσιν, ὡς περισσὸς ἂν ἀνὴρ,
ξύνει; σὺ σώφρων, καὶ κακῶν ἀκήρατος;
οὐκ ἂν πιθόμην τοῖσι σοῖς κόμποις ἐγὼ,
θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς·
ἤδη νῦν αὖχει, καὶ δι' ἀψύχου βορᾶς
σίτοις καπήλευ', Ὁρφέα τ' ἀνακτ' ἔχων,
βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς.

Valckenaer, as we have seen, translates the last lines thus, *Tu nunc igitur gloriare, nobisque, dum ostentationis causa cibus tantum vesceris inanimis, philosophum te vendita*, while Professor Monk turns them thus, *Victu illo tuo ex cibus inanimis constante, hominibus fraudem facito*. The version of Valckenaer is singularly happy, and the word *vendida* is highly appropriate: "*Venditare*, ostentare, jactare *Sull.* 10. 'Ita illos se audituros, quibus se *venditabat*;' *Verr.* 3. 58. '*Venditare se existimationi hominum*:' cf. ad *Att.* 8. 16. *Phil.* 8. 10. *Har. R.* 23. ubi vid. Græv.: ductum est a mercatoribus, qui laudandis mercibus emtores alliciunt; nam *venditare* proprie est cupere vendere, et emendum offerre, ut *Att.* 1. 14. 'Tusculanum *venditat*, ut, si possit, emat Pacilianum domum,' Ernesti's *Clavis Ciceroniana*. The line of Horace will readily occur to the mind of the reader,

Laudat venales, qui vult extrudere, merces.

Now this is the meaning of *κατήλασε* in this passage—*vendida te philosophum*, 'recommend yourself to the notice of the world by these means,' as the vintner, or keeper of a tavern, recommends his wines; and that this is the meaning is evident from the words *ΚΟΜΠΟΙΣ*, and *ΑΤΧΕΙ*, which precede.¹

¹ The note of the Professor upon the word *περισσός* is, like the word itself, *excellent*: "Huc respexit Eustathius ad *Il.* 4.

EXPLANATION OF THREE PASSAGES IN THE HIPPOLYTUS.

v. 147. φοιτᾷ γὰρ καὶ διὰ λίμνας,
χέρσον θ' ὕπερ, πελάγους
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"Hujus loci," says the Professor, "impedita constructio editores summis molestiis affecit: etsi

p. 484, 15—369, 14. λέγει δέ που καὶ ὁ Εὐριπίδης ἐπὶ ἐπαίνοισι τὸ
Περισσὸς ὧν ἀνῆλθ', ἀντὶ τοῦ μέγας, πολὺς, conferens περισσὸς
'Αριστείδης, περισσὸς τὴν σοφίαν: enimvero ille dictus fuit
περισσὸς, qui prudentia, pietate, justitia, vel alia qualibet re,
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lam partem, pro mente loquentis, vox accipiendā est: vid.
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ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρη μέγα.

There is a sense of it in v. 349. which seems to have escaped the notice of the Professor,

οὐ γὰρ περισσὸν οὐδὲν, οὐδ' ἔξω λόγου
πέπονθας:

I would here translate it 'extraordinary,' 'out of the common course of things:' that this is the meaning is evident from the words ἔξω λόγου: "περισσὸς—excellent, extraordinary, *eminus*: occ. *Mat.* v. 47. [καὶ ἐὰν ἀσπάζεσθε τοὺς ἀδελφεοὺς ὑμῶν

χέρσον exhibent omnes MSS. cum Lasc. et Ald. Valckenaerius edidit χέρσου, e Scaligeri, ut videtur, conjectura" [Valck.'s own account is this: "χέρσου memorat Barnes. ut diversam lectionem; hanc recepi, quia διὰ λίμνας, vel λίμνης, illud requirebat"]: "delevi equidem distinctionem post χέρσον, et post ὑπὲρ posui——: si scripturam, quam prætuli, probabis, veritas—'Vadit enim etiam per mare, ultraque terram, pelagi vorticibus humidi sali:' nimirum Dictynna, dea Cretam incolens, ad sacra sua vindicanda mare transire potuit." Valckenaer says: "Heathio probata mihi placuit scriptio, δίναισιν νοτίας ἄλμας, ut *maria terrasque* pervadens dicatur φοιτᾶν—καὶ διὰ λίμνας, χέρσου θ', et modus, quo mare pertranseat, tradatur sequentibus, ὑπὲρ πελάγους Δίναισιν νοτίας ἄλμας." I must confess that I agree with the Professor in placing the comma after ὑπὲρ, but that I read with Valckenaer χέρσου: the spirit of the pass-

μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;] thus frequently used in the profane writers," Parkhurst's *Greek Lex.*, and Valckenaer says upon the passage of the *Hippolytus*: "Præter cætera, quibus vere docet *eximium* h. v. significari, excitat etiam Eustath. velut Euripideum τὸ, Περισσὸς ὦν ἀνὴρ, in Hom. *Il.* 4. p. 369, 14.: hanc vocis vim satis adfirmavit C. Ritterhusius in Porphyrii *de V. Pythag.* N. 18." I have cited instances of περισσὸς being used absolutely in the sense of *subtle, acute, wise*, in the *Class. Journ.* No. VI. p. 213, 4.

age depends upon the meaning of ὑπερ, which the commentators have not understood : ὑπερ occasionally denotes *a great distance*, and ὑπερ χέρσου is equivalent to our very analogous expression, *over the hills and far away*, which is proverbial, and which has been well introduced by the very beautiful poet, Campbell, into his second Poem,

“ *But who is he, that yet a dearer land*

“ *Remembers, over hills and far away ?*”

The scene of this tender and elegant Poem is laid in *America*, and the ‘dearer land,’ of which he speaks, is *Scotland*, or, in his own language, *Albyn* ; and the one passage forms a comment on the other :

“ Strabo—ὑπερ τῆς ἄκρας Κωρύκου—*supra situm, et in superiori tractu, et a mari remotiore* : ὑπερκεῖσθαι hoc sensu passim usurpant Geographi Græci : sed et ὑπερ hac notione locis omnibus occurrit apud Strabonem : Herodotus *Musa Quarta*, οὔτοι δὲ ὑπερ Βάρκης οἰκέουσι κατήκοντες ἐπὶ θάλασσαν κατ’ Ἐϋσπερίδας, *supra Barcen incolunt*, et paulo post, νόμοισι δὲ τοῖς αὐταῖσι χρέωνται καὶ οἱ ὑπερ Κυρήνης, *supra Cyrenas*, atque ita alibi : Strabo ipse nunquam aliter loquitur, L. xv. εἴτα μύρα ἐν εἴκοσι σταδίοις ὑπερ τῆς θαλάττης, *viginti stadiis supra mare*, i. e. *longe a mari* ; et paulo post, εἴτα ὑπερ τῆς θαλάττης ὅσον τετταράκοντα σταδίοις πόλις ἐστὶν ὑψηλὴ, ita legendum ex veteri codice : male vulgatur ἐπὶ, nec enim

ad mare est, quæ quadraginta stadiis abest, sed ὑπὲρ τῆς θαλάττης: sic Corycium nemus ὑπὲρ τῆς ἄκρας Κορύκου ἐν εἰκοσι σταδίοις, quæ viginti stadiis longe abest a Coryco promontorio." Salmasius's *Plin. Exercitt. in C. J. S. Polyhistora* p. 545. This interpretation, it is to be observed, removes the difficulty, with which every other interpretation must be incumbered, of connecting πελάγους δίναισιν νοτίας ἄλμας with διὰ λίμνας, to which these words refer, and which they ought else to have immediately followed; while it gives an uncommon spirit to the passage: it is in effect this: 'The goddess, to vindicate her offended majesty, traverses even the ocean—yes, she pursues her course, far from the land, through the depths of the liquid brine:’ what idea can be more natural (though it may not be philosophically true), than that the farther you go from the land, the deeper you will find the ocean to be?

v. 150. ἡ πόσιν, τὸν Ἐρεχθεῖδαν
 ἀρχαγόν, τὸν εὐπατρίδαν,
 πημαίνει τις ἐν οἴκοις,
 κρυπτᾷ γε κοῖτα τῶν σῶν λεχέων.

“*πημαίνει*,” says the Professor, “*Lasc. Ald. et Codd. Scholiastes habet βουκολεῖ, ἔξαπατᾷ, unde collegit Canter. Euripidem dedisse ποιμαίνει, quod amplectuntur Musgrav. Valckenaer. et Brunck.; sed unicus locus a Valck. adductus, ubi ποιμαίνειν sensu fallendi adhiberi videtur, est Theocr. Idyll. xi. 80.*

————— Πολύφαμος ἐποίμαινεν τὸν ἔξωτα
μουσίδων,

qui cum nostro minime conferendus erat.” “*ποιμαίνει* redditur in Cod. Paris. *βλάπτει*: rectius vero mihi cum Cantero legisse videtur Scholiasta *ποιμαίνει*, cujus vim sequentia satis clare limitant: *βουκολεῖν καὶ ἔξαπατᾷν* verbo tantum *ποιμαίνει* convenire possunt, non alteri: mentem mihi poetæ videntur explanare hæc in Scholiis, *ἥτις γυνὴ ἀπατᾷ σου τὸν ἄνδρα τῇ ἑαυτῆς λαθραία συνουσίᾳ· σὺ δὲ ἐκ τῆς ζηλοτυπίας εἰς νόσον καὶ μανίαν κατέστης*: in hunc quidem sensum multo magis frequentatur *βουκολεῖν*, sed sæpius tamen etiam figuratis usibus inservit *ποιμαίνειν* pro *περιέπειν* καὶ *ἀνυμνεῖν* adhibitum Pindaro *Ol. xi. 9.* in cuius *Isthm. v. 15. duo vitæ florem ποιμαίνοντι, fovant*: propius ad Euripideum usum accedit hoc Luciani in *Amor. T. ii. p. 457. philosophos mentiti σεμνῶν ὀνομάτων κομψεύμασι ποιμανέτωσαν, imperitos phalaris dictis ducant*, ut loquitur Terent. *Phorm. iii. 2, 15.*: quo pæne sensu *βουκολεῖν* posuit Æs. in *Agam.*

vim non animadverto, quam istis δι' ἀψύχου βορᾶς καπηλεύειν adjungere possit vox σίτοις" [I wish that the Professor had paid more attention to this very just remark: the alteration is so simple in itself, gives such an uncommon spirit to the passage, seems to be so much required by the nature of the sarcasm, and removes such an *accountable* construction from the text, that I should not have hesitated to adopt it]: "cui duæ vocolæ substitutæ, σύ τοι, asperam orationem magis, ni fallor, animabunt, *tu nunc igitur gloriare, nobisque, dum ostentationis causa cibus tantum vesceris inanimis, philosophum te vendita: σέ τοι, et σύ τοι in animose dictis occurrunt Soph. Aj. 1245. Elec. 584. Æs. Exmen. v. 730. et 732.: pro σύ γε, σύ τοι scripsisse videtur Eurip. Iphig. Aul. v. 1035. —: quæ dici possent ad καπηλεύειν, paucis explicari nequeunt," L. C. Valckenaer's *Adnott. in Eur. Hipp.* v. 952.*

The reader will, I think, now be prepared to enter into the spirit of the passage in St. Paul's *Epistle to the Corinthians*, a passage, of which the explanation has given very great trouble to the commentators, because they have not viewed the word καπηλεύειν in the proper light, as I will venture to assert. The very learned, and sensible Parkhurst, in his admirable Greek Lexicon, thus explains the word: "*to make*

a gain of any thing (so Herod. L. 3. c. 89. ἐκαπή-
 λευε πάντα τὰ πράγματα, *he made gain of every
 thing*, and Herodian L. 6. c. 12. εἰρήνην χρυσίου
 καπηλεύοντες, *making peace for money*, and thus in
 Latin *cauponari bellum* is *to make war for money*,
 Ennius ap. Cic. *Off.* L. 1. c. 12. where see Bishop
 Pearce's Note), especially *by adulterating it with
 heterogeneous mixtures, as vintners have been in all
 ages too apt to do with their wines* (thus in Scapula
 we have καπηλεύειν τὰς δικὰς, *to sell judicial decrees*,
 i. e. pronounce *corrupt* ones for money): so in the
 LXX. of *Isa.* 1. 22. we read οἱ κάπηλοι σοῦ μίσγουσι
 τὸν οἶνον ὕδατι, *thy vintners mix the wine with water* :
 hence the verb is with a most striking propriety
 applied to those, who, *for filthy lucre's sake, basely
 adulterate the word of God with human imaginations*,
 τοὺς οἰκείους λογισμοὺς ἀναμίγνυντες τῇ χάριτι, as
 Theodoret well expresses it: occ. 2. *Cor.* 11. 17.
 comp. c. 14. 2. *Tit.* 1. 11. and see Raphelius,
 Wolfius, Wetstein, and Kypke on 2 *Cor.* 11. 17.”
 Now the reader must remember what I have said
 above, that the Greek sophists used to traverse dif-
 ferent parts of the country, and to deliver for money,
 whensoever they could meet with any encouragement,
 lectures, which they would of course adapt to the
 character and situation of their hearers, and thus
 would scruple not to sacrifice to their avarice every

principle of morality, and of philosophy, not to mention that through their ignorance, and vanity, they would necessarily give the most false and dangerous views of the subject : hence they are most properly and elegantly compared to *hucksters*, not only because they perverted the truth to their own purposes, as *hucksters* corrupt and adulterate their wines, but because they travelled, like *them*, from town to town, wheresoever they could find any encouragement : let it also not be forgotten that St. Paul is addressing the Corinthians ; for on this circumstance is founded the propriety of the allusion to the Grecian sophists : it is also to be remarked that he had been speaking of his travels : he has, then, an implied allusion to the huckster, and the Greek sophist, but a direct allusion to the false teachers, to whom they are well compared : ‘ We do not,’ says he, ‘ like your own huckster-sophists, travel up and down the country, preaching Christianity for pecuniary considerations ; we do not, like them, from the compound of ignorance, and of vanity, corrupt the truth, which we profess to deliver ; we are not ready, like the false teachers, wilfully to advance any doctrine, provided we are paid for the sacrifice of honour, and of conscience ; but we reveal the pure word of God, and preach the true doctrines of Christ,’ οὐ γὰρ ἰσμεν, ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον τοῦ θεοῦ,

ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατενώπιον τοῦ θεοῦ, ἐν Χριστῷ λαλοῦμεν. The reader should not fail to compare with this passage the following extract from Ignatius in *Ep. ad Trallianos*, p. 7. (cited, under the word *καπηλεύειν*, by Suicer, in his *Thes. Eccles.*, whom he should consult for the comparison of the Glosses of Hesychius, of Suidas, and of the *Etymologicum Magnum*), *Εἰσὶ γὰρ τινες ματαιολόγοι καὶ φρεναπάται, οὐ Χριστιανοὶ, ἀλλὰ ΧΡΙΣΤΕΜΠΟΡΟΙ, ἀπάτη (forte legendum ἈΠΑΝΤΗ, ubique) ΠΕΡΙΦΕΡΟΝΤΕΣ ΤΟ ΟΝΟΜΑ ΧΡΙΣΤΟΥ, ΚΑΙ ΚΑΠΗΛΕΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ, καὶ τὸν ἰδὸν προσπλέκοντες τῆς πλάνης τῇ γλυκεῖᾳ προσηγορίᾳ, ὩΣΠΕΡ ΟΙΝΟΜΕΛΙΤΙ κώνειον ΚΕΡΑΝΝΥΝΤΕΣ, ἵνα ὁ πίνων τῇ γλυκυτάτου κλοπῆς ποιότητι τὴν γευστικὴν αἴσθησιν, ἀφυλάκτως τῷ θανάτῳ περιπαρῇ.*

The passage of the *Hippolytus*, to which I have referred above, is this,

σὺ δὲ θεοῖσιν, ὡς περισσὸς ἂν ἀνὴρ,
 ξύνει; σὺ σῶφρων, καὶ κακῶν ἀκήρατος;
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγὼ,
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς·
 ἤδη νῦν αὔχει, καὶ δι' ἀψύχου βορᾶς
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The scene of this tender and elegant Poem is laid in *America*, and the ‘dearer land,’ of which he speaks, is *Scotland*, or, in his own language, *Albyn* ; and the one passage forms a comment on the other :

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———— Πολύφαμος ἐποίμαινεν τὸν ἔρωτα
μουσίσδων,

qui cum nostro minime conferendus erat.” “ ποιμαίνει redditur in Cod. Paris. βλέπτει: rectius vero mihi cum Cantero legisse videtur Scholiasta ποιμαίνει, cujus vim sequentia satis clare limitant: βουκολεῖν καὶ ἑξαπατᾷν verbo tantum ποιμαίνει convenire possunt, non alteri: mentem mihi poetæ videntur explanare hæc in Scholiis, ἥτις γυνὴ ἀπατᾷ σου τὸν ἄνδρα τῇ ἑαυτῆς λαθραία συνουσίᾳ· σὺ δὲ ἐκ τῆς ζηλοτυπίας εἰς νόσον καὶ μανίαν κατέστης: in hunc quidem sensum multo magis frequentatur βουκολεῖν, sed sæpius tamen etiam figuratis usibus inservit ποιμαίνειν pro περιέπειν καὶ ἀνυμνεῖν adhibitum Pindaro *Ol. xi. 9.* in cujus *Isthm. v. 15.* *duo vitæ florem ποιμαίνουντι, fovunt:* propius ad Euripideum usum accedit hoc Luciani in *Amor. T. ii. p. 457.* *philosophos mentitῶ στεφανῶν ὀνομάτων κομψεύμασι ποιμανέτωσαν, imperitos phalaris dictis ducant, ut loquitur Terent. Phorm. iii. 2, 15.: quo pœne sensu βουκολεῖν posuit Æs. in Agam.*

v. 678, ἐβουκολοῦμεν φροντίσιν νέον πάθος: *cantillando fallebat amorem suum* Theocriti *Eid.* xi. 80.

Πολύφαμος ἐποίμαινεν τὸν ἔρῳτα

μουσίσδων,"

Valckenaer.

1. With respect to the passage of the *Agamemnon*, Stanley cites Hesychius, βουκολήσομεν· μεριμνήσομεν, and translates the word by *meditabamur*; but he had afterwards a much clearer notion of it, as he says in a bracketted addition: "vel φροντίσιν νέαις, *decipiebamus desideriiis novis, fallebamus, leniebamus*:" ὥσπερ ἐθεραπεύομεν ἐν λογισμοῖς τισι τὴν νέαν συμφορὰν, Schol. A.: the note of Abresch is this: "Schol. illustrat ἐβουκολοῦμεν per quasi ἐθεραπεύομεν: eodem sensu occurrit iterum in *Eum.* v. 78. βουκολεῖσθαι πόνον pro περιεπεῖν, sicut ibi explicant critici: Aristid. Tom. III. p. 526. τὸν αὐτὸν ἐμοὶ βουκολεῖς: eodem redit probe inspectum hoc Themist. *Orat.* III. p. 45. βουκολοῦνται περὶ τὰ πρόθυρα τοῦ νεώ, τὰ δὲ ἔνδον ὄρῳ ἀγάλματα οὐκ ἐθέλουσιν: junge *Orat.* I. p. 2. Hesych. et Suid. in voce βουκολήσας, et βουκόλημα, quodque in primis huc facit, fragmentum, ut existimatur, Babriæ, in voce αἰώρα:" the passage of Suidas is this: βουκόλημα· τὸ θέλγητρον ("hæc et quæ sequuntur, descripta sunt ex Scholiasta Aristophanis ad *Pacem*, p. 634." Kuster)· καὶ ὅπως ἔχη τι βουκό-

λημα τῆς λύπης, ἐνέθηκε τοῖς τοίχοις ποικίλας γραφάς ζώων: “infra v. αἰώρα habes, βουκολοῦσα τὴν λύπην,”

Kuster: neither the Scholiast, nor Abresch, nor even Valckenaer himself, has perceived the particular force of ἐβουκολοῦμεν in the passage of the *Agamemnon*, but Stanley has fully comprehended its spirit, when he says, “*decipiebamus desiderio novis, fallebamus, LENIEBAMUS*,” to which the reader should apply the passages of Suidas, with the note of Kuster, cited above. However, that βουκολεῖν occasionally signifies *to deceive*, and has other analogous ideas attached to it, is evident from this circumstance, that the Scholiast upon the passage of the *Hippolytus* explains it by ἐξαπατᾶν, and it is a surprising fact that Valckenaer should have overlooked the equally decisive testimony of Suidas, who says βουκολήσας ἀπατήσας.

2. With respect to the passage of Theocritus cited by Valckenaer, it is, indeed, true that the word ποίμαινεν may include the idea, which would be conveyed by *fallebat amorem*, but, for my own part, I would rather understand (if Valck. himself did not mean this very idea by his *fallebat*) the word to mean, *was beguiling, assuaging, soothing, or curing his passion*: so the Scholiast understood the passage; for he says, οὕτως δὲ Πολύφημος, φησι, μετεχειρίζετε,

τὸν ἔρωτα ἀθεράπειε μελουργῶν, and that this is the meaning is evident from the two first lines, where we are told that the Muses afford the best *cure* for love,

οὐδὲν ποττὸν ἔρωτα πεφύκει ΦΑΡΜΑΚΟΝ ἄλλο,

Νικία, οὐτ' ἔγχριστον, ἐμὴν δοκεῖ, οὐτ' ἐπίπαστον,

ἢ καὶ Πιερίδες :

ἐποίμανεν is literally *was piping away his passion*: the *shepherd* was accustomed to *beguile away* his time with his *pipe*; and the philosophical critic will instantly perceive that the association of ideas suggested the metaphorical use of the term in this passage.

3. As to the passage of Lucian, cited by Valckenaer, "*philosophos mentiti σεμνῶν ὀνομάτων κομψεύμασι ποιμανέτωσαν, imperitos phaleratis dictis ducant*, ut loquitur Terent. *Phorm.* III. 2, 15.:" the word *ducant* corresponds (though perhaps Valck. did not understand it in this sense) to the *ποιμανέτωσαν* of Lucian; for the metaphor is taken from the *shepherd*, who, in Greece, as is still the custom in the East, used *to go before his flock*, which followed him at his call, whithersoever he went: thus these pompous sophists *led* their ignorant and deluded audience *by the nose*, or, literally, *by their pipes*. Mr. Tennant says in his *Indian Recreations* (Vol. II. p. 107.): "The cattle are regularly fed with gram twice a day

by their own servants : a herdsman is hired to superintend this business, whose picturesque figure, *leading his flock* around the cantonments, recalls to your imagination the venerable simplicity of the patriarchal ages : *he goes before his flock*, and regulates its motions by a call : " *And the sheep*," saith St. John, c. x. v. 1—5., " *hear his voice, and he calleth them by name*, and leadeth them out ; *and when he putteth forth his own sheep*, he goeth before them, and the sheep follow him, *for they know his voice, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.*" In No. III. of the *Classical Journal*, p. 510—14., I have cited this passage of St. John, and have illustrated it by several quotations, to which I add, beside the extract from Mr. Tennant, the following passages : " *The Lord is my shepherd ; I shall not want : he maketh me to lie down in green pastures : he leadeth me beside the still waters,*" *Psalm xxiii.* : Again in the 80th *Psalm*. " *Give ear, O shepherd of Israel, thou that leadest Joseph like a flock :*" Isaiah says in c. 49. v. 9, 10. " *They shall feed in the ways, and their pastures shall be in all high places : they shall not hunger, nor thirst, neither shall the sun smite them ; for he, that hath mercy on them, shall lead them, even by the springs of water shall he guide them.*"

The following curious fact was communicated to me, by a very sensible, intelligent, and learned friend: "The calling of the sheep, and their knowing the shepherd's voice might be illustrated by an almost domestic instance familiarly known in the great sheep-breeding counties of this kingdom: in Gloucestershire, I can speak to it, as a custom, for *the shepherd* to call his sheep, and *precede them*, to fodder, or water, or change the pasture: the words they use in those countries are, '*Cup How, Cup How,*' from '*Come Ho.*' And at the great county meeting of Gloucestershire, at Bristol, about the month of August, if I recollect right, the gentlemen of the county march in procession, two and two, from the hall to the church, and on returning, with a pageant of Bishop Blaize (who invented worsted stockings), weavers, wool-combers, and other artizans of the cloth-manufactory preceding, a man habited as a shepherd with a long cloke, broad-brimmed, brown hat, shepherd's crook, and a swinging great leather bottle hanging to it, walks first, every now and then, turning round, as to call on his sheep, and crying in a singular and deep tone '*Cup How, Cup How,*' varying his voice, as supposed more or less anxious to get his flock on; and on their wheeling off, on entering the church, or hall-door, he affects to call

them off, and continues, with some little variations, the same sort of cry, or call."

4. As to the passage of the *Hippolytus*, I adopt the reading of Canter, Valckenaer, Musgrave, and Brunck for these reasons: (1.) ποιμαίνει was evidently the reading of the Scholiast; for, as Valckenaer has unanswerably observed, "βουκολεῖν καὶ ἐξαπατᾶν verbo tantum ποιμαίνει convenire possunt, non alteri:" (2.) though no other passage could be produced, where ποιμαίνειν bears a similar signification, yet, if it is indisputably employed in different metaphorical ways, and if its synonym, βουκολεῖν, is, as has been shown, used in the sense of ἀπατᾶν, there would be sufficient evidence for the adoption of it in this passage of the *Hippolytus*, with the authority of the Scholiast, in whose copy it was manifestly found: (3.) a very powerful argument may be advanced in favour of this reading, which is drawn from the doctrine of the association of ideas; for the metaphorical use of the word itself was suggested to the mind of the poet by the *previous mention* of the word ἀρχαγόν, and the connection in his mind between the analogous ideas of a *king*, and of a *shepherd*, just as the metaphorical use of the word ἐποίμαινεν in the passage of Theocritus was suggested to the mind by the situation of Polyphemus, who was a *shepherd*.

v. 322. τί γὰρ τὸ δεινὸν τοῦθ', ὃ σ' ἐξαίρει θανεῖν;

"ἐξαίρειν hic est *excitare, impellere*, qua significatione sæpius dicitur *ἐπαίρειν*, ut in Aristoph. *Nub.* 42.

ἥ τις με γῆμαι ἥξει τὴν σὴν μήτερα :

vid. Ruhnken. ad *Timæum*, p. 119."

I cannot assent to this interpretation of the Professor, and conceive that my own is much more satisfactory: *Nescio quo pacto suum cuique pulcrum est: sic se res habet, te tua, me mea delectant!* ὃ σ' ἐξαίρει θανεῖν is which *selects you as its object*, or, even more strictly, *as its victim*; ἐξαίρειν, says Valckenaer upon the *Phæn.* v. 519., "significans imprimis *velut eximium seligere*." "Excipere est ὑπεξαίρειν, et exceptio, ὑπεξαίρεσις: excipere aliquem de grege, de numero, idem est quod *eximere*: Glossæ, *exceptis, ὑπεξηρημένων*," Salmasius's *Plin. Exercitt. in C. J. S. Polyhistora*, p. 640. It is properly spoken of the

* The same great critic adds: "Philostr. *V. A.* v. c. 36. p. 220. τὸ δύσθουν ἔξαιρε (e medio tolle) μᾶλλον, ὥσπερ τὰς ἀνδρας τῶν ληϊῶν, Plutarch. eodem sensu in *Præceptis Polit.* p. 324. D. optimum esse scribit e civitate ἔριδας—καὶ δυσμένειαν ἐξαίρου ἡπασαν."

victim selected for sacrifice, or of the spoil *set apart* for the Gods: thus Suidas says, ἔξαιτον τὸ ἐξαίρετον,

ἔξαιτα προτέρης ἀπὸ ληίδος, ἡμος ἀτειρής

πέρσεν ὑπερθύμους ᾧ ὑπὸ δουρὶ Γέτας.

ἐξαίρετος corresponds exactly to *eximia*: “Donatus ad Ter. *Hec.* 1, 1, 9. *eximia pecora* dicuntur, quæ a grege excepta sunt ad usus dominorum suorum, ut uberius pascantur: sed proprie *eximii* sunt *porci majores*, qui ad sacrificandum excepti liberius pascuntur; etenim *boves*, qui ad hoc electi sunt, *egregii* dicuntur, et *oves*, *lectæ*, ut Virg. *Æn.* 4. 57.

—— Mactant lectas de more bidentes:

idem *Georg.* 4, 538.

Quatuor eximios præstanti corpore tauros:

hactenus Donatus: similia his Festus h. v.” Gesner’s *Thes. Ling. Lat.*: Festus’s Gloss is this, “*Eximium*, inde dici coeptum, quod in *sacrificiis* optimum pecus e grege *eximebatur*, vel quod primum erat natum.” “Herodes,

ιερὴν ἀνὰ γαῖαν ἔθηκε:

Pollux, ἀνειμένα θεοῖς ἄλση καὶ τεμένη: et Callimacho, ἀνειμένα δένδρεα, *sacrata arbores*, ἀνετὰ ζῶα, *Diis sacrata*: Harpocraton, ἀνετὸν, ἀντὶ τοῦ ἱερὸν καὶ ἀνειμένον¹ θεῶ τινι: dicebant et ἀφορίζεσθαι

¹ See these *Classical and Biblical Recreations*, p. 169—75.

præcipue de agri parte, quæ ab reliquo fundo separabatur, ut Deo alicui dedicaretur: Hesych. *τεμένη, ναοί, ἄλση, ἢ τὰ ἀφωρισμένα κατὰ τιμὴν χώρια*: quod idem verbum usurparunt Hellenistæ interpretes *Levitici*, c. 27. 21, de agri consecratione, *ἡ γῆ ἀφωρισμένη*, pro quo in Hebræo est, *sede cherem*: iidem Hellenistæ consecrationem omnem hominis, pecoris, agri, quæ Deo fiebat, vocarunt *ἀνάθημα*, ita enim ubique legendum, non *ἀνάθημα*, in Hebræo est *cherem*, quod vocabulum a verbo *charam* deducitur, et significat proprie rem aliquam ab usu communi eximere ac segregare, ut Deo consecratur: Græci *ἀφορίζειν* dicunt, et *ἀνεῖναι*: atque inde per metaphoram pro *perdere* positum, quia res ei perit, a cuius usibus abscinditur, ac Deo vindicatur: ita Græci *ἀφορίζειν ἐκ τοῦ βίου*, dicunt, *vita exterminare*: ita Latini vocarunt *eximia pecora*, quæ a reliquo grege eximebantur, ut Deo alicui sacrarentur, ut ad sacrificium servarentur: eadem et *egregia* e grege selecta, et ex omni numero separata: Græci quoque *ἀφωρισμένα* appellant: Hesych. *ἀφωρισμένα, ἐκλελεγμένα, διακεκριμένα*," Salmasius's *Plin. Exercitt. in C. J. S. Polyhistora*, p. 767.

ON THE DIFFERENCE BETWEEN
ΛΙΠΑΡΗΣ AND ΛΙΠΑΡΟΣ.

v. 529. τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μηδὲ λιπάρει.

Prom. Desm.

“ λιπαρέω, *instanter rogo*,” *Gloss.* p. 135. “ *Note-
tur discrimen inter λιπαρῆς et λιπαρός: λιπαρῆς est
assiduus, continuus, συνεχῆς, ut λιπαρῆς πυρετός, i. e.
συνεχῆς, febris continua, παρὰ τὸ λίαν παρεῖναι, ut sit
proprie importunus, sedulus, qui instanter rem ali-
quam facit, unde λιπαρέω, et προσλιπαρέω, instanter
et importune rogo, flagito: Hesych. λιπαρὲς, δεόμενον,
καὶ τὸ παρεδρευτικόν, ἀπὸ τοῦ λίαν παρεῖναι: at λιπα-
ρός est pinguis, nitidus, obesus, unctus, delibutus, a
λίπος, pinguedo,*

αἱ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα,

*Hom. de Phæacibus: λιπαρός, unctus; λιπαρῆς,
assiduus, flagitator, orator, qui vota facit: super-
stitiosus iste προσλιπαρεῖ λιπαρῶ λίθῳ, lapidi uncto
genua flectit, et vota facit,*

νήπιος, ὃς λιπαρὸν σέβεται λίθον ἀμφοτέρων δὲ

αὐτὸς καὶ λιπαρῆς ἐστι, καὶ ἐστι λίθος.”

J. Duporti in Theophr. Char. Prælectt. p. 465.

THE
FULLER'S ART EXPLAINED,

OR THE MEANING OF

ξαίνειν, κνάπτειν, πλύνειν, ἰποῦν, συμπατῆσαι, and
κροκυδίζειν, ILLUSTRATED.

“ *Novissimum lanæ purgamentum* vocat Plinius, quod ex politura lanearum vestium deradebatur, quia primum erat, quo lanæ ipsæ per se purgabantur, priusquam in fila deductæ, et in tela textæ essent: *putari, purgari*que tunc dicebantur, Græcis ξαίνεσθαι, et ξανθικὴ τέχνη, *lanæ purgandæ ars*, Glossæ, *putatrix, ξανθρία*: in novissimo purgamento ξαίνεσθαι quoque dicebantur, ut in primo: Hesychius, κναπτόμενον, ξαινόμενον: κροκυδίζειν quoque de utroque dicebatur: κρόκυδες γνάφαλλα sunt Hesychio, id est, purgamenta floccorum pectine fullonis e vestimento, quod politur, decussorum: et κροκυδίζειν Pollux exponit τὸ ἐκλέγειν τὸ τραχὺ τοῦ ἐρίου, h. e. asperiores floccos extrahere: ita legendum apud eum; nam male est vulgo κροκιδίζειν: κρόκυδες sunt flocci, inde

κροκιδίζειν, et κροκυλεγμός, τὸ κρόκυδας λέγειν, Hesych. κροκυλεγμός, τὸ κολακευτικῶς τὰς κρόκυδας ἀπολέγειν τῶν ἱματίων: male κροκίδας legitur:—κροκυδισμός floccorum, et fimbriarum vestis collectio, qui et in purganda lana locum habet: *lanam carere* hoc proprie vocabant veteres, ξαίνειν, at inde *carminare*: ex eadem arte metaphoris mutuatis πλύνειν pro eodem Græci dicunt, *carpere* et *depectere* Latini, nos *drapper*: hoc ergo primum lanarum purgamentum cum carminantur; novissimum quum in veste ipsa carpuntur, et depectuntur erinaceo fullonis,” Salmasius’s *Plin. Exercitt. in C. J. S. Polyhistora*, p. 283.: Again in p. 277. “Tria sunt fullonis propria in poliendis vestimentis: primum τὸ πλύνειν, *lavari*, tergere nitro, creta, cinolia, et similibus: Martial.

Et lotam ut minimum terque quaterque togam: obsoletam, et diu habitam intelligit, utpote quæ ter ad fullonem sit missa maculis eluendis: male vulgo exponunt, et legunt:—unde et πλύνται *fullones* dicti Græcis; sed hæc alibi: alterum fullonis munus τὸ συμπατῆσαι, *conculcare*, *densare*, *conciliare*, et *cogere vestimenta* [*“Conciliare, verbuni fullonibus, Græce ἰποῦν, πιάζειν, συμπιλοῦν: Varro, l. 5. de L. L. ‘Apud fullonem vestimentum, cum cogitur, conciliari dicitur:’ dictum autem a ciliis, Græcis κιλίχια dictis: hinc Galli fouler dicunt, et a ciliis exacta vestimenta*

filtra vocant, de quo Titin. Fullomibus apud Nonium, 'Terra hæc nova est, quasi ubi tu solitus pedibus argutarier, dum compescis cretam, et vestimenta eluis.'” Laurenbergius’s *Antiquarius*: the word ἰπούμενος occurs in the *Prometheus*, v. 373.

ἰπούμενος ῥίξαισιν Αἰτναλαῖς ὕπο,

and it here evidently means *pressure*: Mr. Blomfield in his *Gloss.* p. 138. says: “ἰπόω, *premo, affligo*, ἰπούμενος, πιεζόμενος, ἀναγκαζόμενος, Phot. *Lex. MS.* ἰπούμενος ap. Hesychium correxerunt ab Aristoph. *Egg.* 920. ἰπούμενος” [*oppressed*] “ταῖς εἰσφοραῖς:—ἰπόω videtur manasse ab ἰψ, animalculum, quod cornua peredit: vid. Valcken. *Animadv. ad Ammon.* p. 103.”: it is, with a much greater probability, derived from the *art of the fullo*, as is intimated above]: inde et νάκται appellati, et Latine *fullones*, et *nactæ*: tertium τὸ κνάπτειν: id significat *polire*, et *pectere*, καταξάινειν et καταξύειν exponunt Græci; ex eo κναφεὺς proprie dictus Græcis *fullo*, et κνάφος, instrumentum, quo poliebant vestes: id erat ex spinis factum: Hesych. κνάφοι, ἀκάνθαι, αἷς κνάπτεται τὰ ἱμάτια, et paulo post, κνάφου δίκηγν, ὅταν ἐν κύκλῳ οἱ κναφεῖς περιέλκωσι περὶ τὸν λεγόμενον κνάφον· ἐστὶ δὲ τοῦτο φυτὸν ἀκανθῶδες: Pollux, Καὶ τοῖς πρόσφορος ἀκανθα κνάφος: cute erinacei ad hoc etiam utebantur, ut constat ex h. l. Plinii: Veteres Glossæ, κτεῖς κναφικὸς, *remaceus*, lege *erinaceus*:

nec solum vetera vestimenta interpolabat fullo, sed etiam novi panni a textore ad eum deferebantur, ut polirentur et pecterentur: inde *peræ vestes*: nam *κνάπτειν* proprie est *polire*: Glossæ, *polit*, *κνάπτει*: sic proprie de novis, quæ pectebantur: *interpolare* de veteribus, inde *interpolis vestis*, ἡ ἐπίγναφος, *iterum polita*: ab *interpole* veste verbum *interpolare*, ἐπιγνάπτειν." διακναιόμενος is very beautifully, and very pathetically applied to the situation of Prometheus, screwed, as he was, in adamantine fetters, to a precipitous fissure of the inhospitable Caucasus, both by the hand, and by the foot, with a stake driven through his breast, and clamps perpetually gnawing his loins,

δέρχθ' ὅλαις αἰκλαῖσιν

διακναιόμενος τὸν μυριετῇ

χρόνον ἀθλεύσω.—v. 93.

In the fine language of Mr. Burke, 'he was in the slow torture, made to taste, drop by drop, more than the bitterness of death.' "διακναίω, *vellico*, *crucio*: *κναίειν* est *vellicare*, ut fullones pannum, ab antiqua forma *κνάω* [hence *gnaw* in English], *κνήμι*, unde *κνήθω*, *κνάπτω* et similia, *Agam.* 65. *διακναιομένης ἐν προτελαίοις Κάρακος*, Eurip. *Alc.* 109. *χρῆ τῶν ἀγαθῶν διακναιομένων Πενθεΐν*, cf. *Med.* 164. *Heracl.* 297." Gloss. p. 108.

The philosophical critic should not fail to notice the exquisite beauty of this passage, which might have exercised the pen of a Longinus, who would have delighted to remark the artless, but resistless, appeal to the sympathy of the audience in the word *δερχθῆτε*, and to expatiate in the particular energy of the words *αἰκίασιν*, *διακναϊόμενος*, *μυριετῇ*, and *ἀθλεύσω*, altogether forming, perhaps, the grandest climax, which is to be found in the pages of any poet.

Salmasius, in p. 667. says: "Proprium est tinearum *κόπτειν*, unde *σητόκοπα ἱμάτια*, *vestes tineis pertusæ*, unde *ἄκοπα* (Theophrastus), quæ a tineis illæsæ sunt."

HYPHEN AND TMESIS.

"**E**RANT qui ὑφῆν, quo signo divulsæ voces rite copulantur, aut negligunt omnino, aut certe ad typographorum duntaxat operas relegant; magnum enim ejus usum comperi in scriptorum veterum notis explicandis, tum præcipue poetarum, et in his potissimum Propertii: enimvero in Marone in præsens specimen adfero; in *Bucolicis* quidem *Ecl.* 1.

Namque erit ille mihi semper-Deus,

ἀειθέος, ut T. Lucretio, l. i. *Semper-florentis Homeri*, Terentio, *Heri semper-lenitas*, et Senecæ Tragico *Herc. Fur.*, *Semper-alienum Jovem*, in *Theb.*, *Semper-ctuate*, et *Hippolyto*, *Semper-furentes caminos*: Idem poeta Rei Rusticæ L. III. de generoso equo, v. 92.

Hunc quoque, ubi aut morbo gravis, aut jam senior annis Deficit, abde domo, nec-turpi ignosce senectæ:

Servius hic titubat, ac veluti in luto hæret: nescio an Petr. Daniel. et J. Auratus Cantero suggestit turpi hiatu videri legendum, *et turpi*, l. vi. *Nov. Lect.* c. 8: ["Copiose de h. l. egit Gronov. *de Pec. Vet.* iv. 8.—esse eam (senectutem) *turpem*, vel communi senectutis epitheto, respectu *juventæ*, *pulchræ*, *speciosæ*, *nitidæ*, vel, ex sqq. quâ ille se turpiter det, nec in Venerem satis animi ac virium habeat: Ovid. hoc *Trist.* iv. 8, 19.

Ne cadat, et multas palmas inhonestet adeptas,
si quidem versus est Ovidii:

Turpi finem donate senectæ

ad nostri ductum Silius xv. 654. ut jam Cerda vidit: Ouwens jügebatur, *Et ignosce senectæ non turpi*," Heyne: the note, which is cited, entirely overlooked by Heyne, removes every difficulty]: at mihi potior visa sententia, ignoscendum esse senectuti minime turpi, ut *nec-turpis* per ἰσχυρὸν sit, ut *furtum nec-manifestum* in xii *Tab.* et *nec-opinanti*, atque id genus alia: vetus autem ap. M. Tullium poeta, de equo,

*Sicut fortis equus, spatio qui forte [sæpe] supremo
Vicit Olympia, nunc senio confectus quiescit :*

Æneas denique Æn. 1. suos sic alloquens,

O socii, neque enim ignari sumus ante-malorum,

Ante-malorum προάκων, et vetus Pet. Daniel. Glossarium præteritorum exponit," p. 89. : Again in p. 296. " Hic Tullius [de Haruspicum Responsis] nec-cogitanti dixit, pro nihil tale opinanti, præterque spem atque expectationem: sic et in XII. Tab. Furtum manifestum, et nec-manifestum: item res nec-mancupi—ad imitationem Decem-viraliū orator noster II de Legg. Magistratus nec-obedientem, et noxium civem coercento: Again in p. 12. " Quod Græcis ἀκοντὶ dictum eleganter dicitur res sine sudore parata, id veteres una dictione in-pulvere dixisse per ὑφὲν, equidem observo, ut in-plumis, et in-glorius: sic in Noct. Att. L. v. c. 6. Ovandi, et non triumphandi causa est, quum aut bella non rite indicta, aut deditione repente facta in-pulvere, ut dici solet, incruentaque victoria obvenit: factum a proverbio, a pulvere, quo et athletæ exercebantur, et aspergebantur, tametsi Desiderius Adag. Chiliastes sine pulvere, et citra pulverem legisse videtur: eadem forma notanda et illa, quæ sunt prope innumerabilia, perditum-ire, pro perdere, captum-iri, pro capiendum: in poetis utilis hæc sane observatio, ut de Marone,

et Cicerone in *Nodis Tullianis* admonui: Propertio quoque magna hinc lux, ut L. III. *El.* 15.

Bene-olenti flumine Naxum,

Et L. IV. *El.* 2.

Pastorem ad-baculum possum curare,

Tibullus L. IV. ad Messalam,

Fertilis hinc inter-posita est interque rigentes,

Et L. I.

Quam cito non-segnis it remeatque dies,

Et

Quam cito formosas populus ante-comas,

Catullus in *Phaselo*,

Ubi ille post-phaselus antea fuit,

In *Epithalamio*,

Funera Cecropiæ nec-funera portarentur:

—: sic *post-illa* pro *postea* Terentio; *Clarus post-genitis* Horatio, pro posteris; *post-futuris* Salustio, quos *minores* nominat Lucretius, Maro *neptes*: et id genus alia alii scriptores." A. Schotti *Obs. Humanarum Lib.* v. *ejusdem Nodi Ciceron. Vario-rumque Lib.* IV. Hanoviæ 1615. J. Laurenbergius in his *Antiquarius*, under *semper-florens*, cites "*Necopinato* Lucilius, *nonsensus* Lucretius, *necrecte* Plautus."

Thus we have in the *Hippolytus*, v. 196. *κοῖν-ἀπό-δεξι*, where the Professor cites these instances:

“ Conjunctim accipiunt VV. DD., quasi esset κάλυσιν, recte; nam simili modo dixit Tragicus *Hec.* 12. μὴ σπάνις, et *Orest.* 931. οὐ σπάνις pro *abundantia*: sic quoque in *Bacch.* 455.

πλόκαμός γάρ σου ταναός, οὐ πάλης ὕπο,
et 1288.

δόστην' ἀλήθει', ὡς ἐν οὐ καιρῷ πάρει:”

“ sic μὴ-μπειρία, i. e. μὴ-ἐμπειρία *Aristoph. Eccles.* v. 115. ubi vide Fabrum, Markland, qui notulas quasdam scripsit in margine exemplaris Edit. Musgr. Oxon. 1756,” cited in the *Addenda*: Valckenaer cites these instances: “ In his οὐκ ἀπόδειξιν dixit Euripides, ut Thucydides, præter alia, p. 29: ι. οὐκ ἀρετὴν et. p. 339, 35, τὴν τῶν χαρίων οὐκ ἀπόδοσιν: Luciano hinc dicitur T. II. p. 100, τοῦ φόρου ἢ οὐκ ἀπόδοσις, Epicuro ap. Laert. x. 46. ἀντικοπή, καὶ οὐκ ἀντικοπή, Democrito Stobæi, p. 278, 52. ζώων φόνου, καὶ μὴ φόνου.”

Under the word *Tmesis*, J. Laurenbergius in his *Antiquarius* has collected the following curious examples of the figure: “ Tmesin, sive sectionem vocum cum simplicium, tum compositarum antiqui licenter admodum usurparunt: Ennius, L. VI. *Annal.*

Telo

Transfigit corpus, saxo eere-comminuit-brum:

Idem L. 3.

De-que-totondit agros lætos, atque oppida cepit:

Sempr. Gracchus,

Præfracte oblatam stultum est medi-spernere-cinam:

Pomponius,

Lamen-color-tatrici mutat, lacrymis

Se falsis lavitat, emta tundit dextera

Pectus:

Julius Proclus in *Elegiis*,

Clausa sagi-fera-nant,

i. e. *clausa fera saginant*: Calpurnius Piso, L. II.

Varro, L. III. de *R. R.* cap. *Excandeme-fecerunt*

cupiditate: et *Are-hos-factes*. Idem L. II. c. 9.

Consue-quoque-faciunt canes ut alligari possint:

ibidem, *Quæ sale perferre-ita-fit*: Cato, *Feræe-benefacito*: Virg.

Septem-subjecta-trioni:

Cic. ad *Att.* L. I. *Per mihi, per inquam gratum feceris*:

Idem L. v. *Per mihi erit gratum*: Sallust *Cat.*

Cujus-rei-libet simulator: Plaut. *Amphitr.* *Qua-ista*

propter dicta dicuntur mihi: et *Curcull.* *Si quid*

super-illi-fuerit: Idem, *Qui rem-curo-publicam*:

Lucilius L. 30.

Curiatam se uni cui sit data de-que-dicatu:

ibidem,

Illuvies scabies oculos huic de-que-petigo

Conscendere:

"Conjunctim accipiunt VV. DD.

κάλυσιν, recte; nam simili modo div

12. μή σπάνις, et *Orest.* 931. ο

dantia: sic quoque in *Bacch.* 4

πλόκαμός γάρ σου τανα

, L. III.

et 1288.

δόστην' ἀλήθει,

quod comitia

ic." F. O. Menc-

"sic μή-μπειρία, i. e.

apsiæ, 1745.

v. 115. ubi vide

quasdam scripsit i on the 487th v. of the *Hip-*

Oxon. 1756," c' cted several instances of double

these instance , which he has added in his supple-

pides, ut Tl xamples of double superlatives. I shall

τήν et p. ist with the following from J. Laurenbergius's

Luciano rius: "*Magis* cum comparativo, παραλκώς·

ἀπόδοσ. *Sticho*, *Imo enim hic magis est dulcius*: idem

ἀντι *emach.* *Nam magis multo facilius patior verba,*

κα' *verbera* ego odi: ibid. *Qui dederit, magis majores*

augas egerit: et, *Tum nihil invenies magis hoc vero*

verius: Virg. in *Culice*,

Quis magis optato queat esse beatior avo?

quod ad verbum Aristoph.

τίς γάρ γένοιτο μᾶλλον ὀλβιώτερος;

Arator, L. I.

Nova fuit tunc hora, magis qua rectius hora

Prodi-ret jam trina fides:

nsol. III.

ur est apium mage labor :

ra homini sublimior exstet :"

asmum τὸ *magis* redundat, ut in
Græco more apud Cic. ; et Plautum
Magis mollior ; *Amphytr. Magis*
Menæch. Magis dulcior." [*Magis miserior*
Amphytr. 5. 1. v. 8.] *Obs. A. Schotti Philos. L. v.*
c. 34. p. 254. "μᾶλλον—it is emphatically joined
with nouns, or verbs expressing a *comparison*: see
Mat. vi. 26. Mark vii. 36. Luke xii. 24. II Cor.
vii. 13. Phil. i. 23. where Wetstein cites many
instances, from the best Greek writers, of the like
use of μᾶλλον with comparative adjectives : thus from
Isocrates, πολὺ γὰρ μᾶλλον κρεῖττον, and from Isæus,
πολὺ μᾶλλον ἐτοιμότερον : he farther shews that in the
Latin writers *magis*, 'more' is sometimes likewise
added to comparatives." Parkhurst's *Greek and*
English Lexicon. "Nota, μᾶλλον, et cæteras vocu-
las comparativas, et superlativis sæpe otiose jungi, in
quam rem exempla dedit Abresch. in *Animadverss.*
ad Æsch. L. i. c. 20. cf. *Interpret. ad Thom. Mag.*
p. 596." M. G. Leberecht Spohn's *Nov. Lex.*
Græco-Lat. in N. T.

filtra vocant, de quo Titin. Fullonibus apud Nonium, ‘Terra hæc nova est, quasi ubi tu solitus pedibus argutarier, dum compescis cretam, et vestimenta eluis.’” Laurenbergius’s *Antiquarius*: the word ἰπούμενος occurs in the *Prometheus*, v. 373.

ἰπούμενος ῥίλαισιν Αἰτναλαῖς ὕπο,

and it here evidently means *pressure*: Mr. Blomfield in his *Gloss.* p. 138. says: “ἰπόω, *premo, affigo, ἰπούμενος, πιεζόμενος, ἀναγκαζόμενος*, Phot. *Lex. MS.* ἰπούμενος ap. Hesychium correxerunt ab Aristoph. *Eqq.* 920. ἰπούμενος” [*oppressed*] “ταῖς εἰσφοραῖς:—ἰπόω videtur manasse ab ἰψ, animalculum, quod cornua peredit: vid. Valcken. *Animado. ad Ammon.* p. 103.”: it is, with a much greater probability, derived from the *art of the fullo*, as is intimated above]: inde et νάκται appellati, et Latine *fullones*, et *nactæ*: tertium τὸ κνάπτειν: id significat *polire*, et *pectere*, καταξαίνειν et καταξύειν exponunt Græci; ex eo κναφεὺς proprie dictus Græcis *fullo*, et κνάφος, instrumentum, quo poliebant vestes: id erat ex spinis factum: Hesych. κνάφοι, ἀκάνθαι, αἷς κνάπτεται τὰ ἱμάτια, et paulo post, κνάφου δίκηγν, ὅταν ἐν κύκλῳ οἱ κναφεῖς περιέλκωσι περὶ τὸν λεγόμενον κνάφον· ἐστὶ δὲ τοῦτο φυτὸν ἀκανθῶδες: Pollux, Καὶ τοῦτοις πρόσφορος ἀκάνθα κνάφος: cute erinacei ad hoc etiam utebantur, ut constat ex h. l. Plinii: Veteres Glossæ, κτεῖς κναφικὸς, *remaceus*, lege *erinaceus*:

nec solum vetera vestimenta interpolabat fullo, sed etiam novi panni a textore ad eum deferebantur, ut polirentur et pecterentur: inde *pera vestes*: nam *κνάπτειν* proprie est *polire*: Glossæ, *polit*, *κνάπτει*: sic proprie de novis, quæ pectebantur: *interpolare* de veteribus, inde *interpolis vestis*, ἡ ἐπίγναφος, *iterum polita*: ab *interpole* veste verbum *interpolare*, ἐπιγνάπτειν." διακναιόμενος is very beautifully, and very pathetically applied to the situation of Prometheus, screwed, as he was, in adamantine fetters, to a precipitous fissure of the inhospitable Caucasus, both by the hand, and by the foot, with a stake driven through his breast, and clamps perpetually gnawing his loins,

δέρχθηθ' οἷσις αἰκλαῖσιν
 διακναιόμενος τὸν μυριετῇ
 χρόνον ἀθλεύσω.—v. 93.

In the fine language of Mr. Burke, 'he was in the slow torture, made to taste, drop by drop, more than the bitterness of death.' "διακναίω, *vellico*, *crucio*: *κναίειν* est *vellicare*, ut fullones pannum, ab antiqua forma *κνάω* [hence *gnaw* in English], *κνήμι*, unde *κνήθω*, *κνάπτω* et similia, *Agam.* 65. *διακναιομένης ἐν προτελαίοις Κάρακος*, Eurip. *Alc.* 109. *χρῆ τῶν ἀγαθῶν διακναιομένων Πενθεΐν*, cf. *Med.* 164. *Heracl.* 297." Gloss. p. 108.

The philosophical critic should not fail to notice the exquisite beauty of this passage, which might have exercised the pen of a Longinus, who would have delighted to remark the artless, but resistless, appeal to the sympathy of the audience in the word *δερχθῆτε*, and to expatiate in the particular energy of the words *αἰκίασιν*, *διακναίόμενος*, *μυριετῇ*, and *ἀθλεύσω*, altogether forming, perhaps, the grandest climax, which is to be found in the pages of any poet.

Salmasius, in p. 667. says: "Proprium est tinearum *κόπτειν*, unde *σητόκοπα ἱμάτια*, *vestes tineis pertusa*, unde *ἄκοπα* (Theophrastus), quæ a tineis illæsæ sunt."

HYPHEN AND TMESIS.

"**E**RANT qui *ὕφει*, quo signo divulsæ voces rite copulantur, aut negligunt omnino, aut certe ad typographorum duntaxat operas relegant; magnum enim ejus usum comperi in scriptorum veterum nodis explicandis, tum præcipue poetarum, et in his potissimum Propertii: enimvero in Marone, in præsens specimen adfero; in *Bucolicis* quidem *Ecl.* 1.

Namque erit ille mihi semper-Deus,

ἀειθεος, ut T. Lucretio, l. i. *Semper-florentis Homeri*, Terentio, *Heri semper-lenitas*, et Senecæ Tragico *Herc. Fur.*, *Semper-alienum Jovem*, in *Theb.*, *Semper-ctuate*, et *Hippolyto*, *Semper-furentes caminos*: Idem poeta Rei Rusticæ L. iii. de generoso equo, v. 92.

*Hunc quoque, ubi aut morbo gravis, aut jam senior annis
Deficit, abde domo, nec-turpi ignosce senectæ*:

Servius hic titubat, ac veluti in luto hæret: nescio an Petr. Daniel. et J. Auratus Cantero suggessit turpi hiatu videri legendum, *et turpi*, l. vi. *Nov. Lect.* c. 8: ["Copiose de h. l. egit Gronov. *de Pec. Vet.* iv. 8.—esse eam (senectutem) *turpem*, vel communi senectutis epitheto, respectu *juventæ*, *pulchræ*, *speciosæ*, *nitidæ*, vel, ex sqq. quâ ille se turpiter det, nec in Venerem satis animi ac virium habeat: Ovid. hoc *Trist.* iv. 8, 19.

Ne cadat, et multas palmas inhonestet adeptas,
si quidem versus est Ovidii:

Turpi finem donate senectæ

ad nostri ductum Silius xv. 654. ut jam Cerda vidit: Ouwens jungebat, *Et ignosce senectæ non turpi*," Heyne: the note, which is cited, entirely overlooked by Heyne, removes every difficulty]: at mihi potior visa sententia, ignoscendum esse senectuti minime turpi, ut *nec-turpis* per ἰσπὲν sit, ut *furtum nec-manifestum* in *xii Tab.* et *nec-opinanti*, atque id genus alia: vetus autem ap. M. Tullium poeta, de equo,

Sicut fortis equus, spatio qui forte [sæpe] supremo

Vicit Olympia, nunc senio confectus quiescit :

Æneas denique Æn. 1. suos sic alloquens,

O socii, neque enim ignari sumus ante-malorum,

Ante-malorum προδάκων, et vetus Pet. Daniel. Glossarium præteritorum exponit," p. 89. : Again in p. 296. " Hic Tullius [de Haruspicum Responsis] nec-cogitanti dixit, pro nihil tale opinanti, præterque spem atque exspectationem: sic et in XII. Tab. Furtum manifestum, et nec-manifestum: item res nec-mancupi—ad imitationem Decem-viraliū orator noster II de Legg. Magistratus nec-obedientem, et noxium civem coercento: Again in p. 12. " Quod Græcis ἀνομιὰ dictum eleganter dicitur res sine sudore parata, id veteres una dictione in-pulvere dixisse per ὑφὲν, equidem observo, ut in-plumis, et in-glorius: sic in Noct. Att. L. v. c. 6. Ovandi, et non triumphandi causa est, quum aut bella non rite indicta, aut deditione repente facta in-pulvere, ut dici solet, incruentaque victoria obvenit: factum a proverbio, a pulvere, quo et athletæ exercebantur, et aspergebantur, tametsi Desiderius Adag. Chiliastes sine pulvere, et citra pulverem legisse videtur: eadem forma notanda et illa, quæ sunt prope innumerabilia, perditum-ire, pro perdere, captum-iri, pro capiendum: in poetis utilis hæc sane observatio, ut de Marone,

et Cicerone in *Nodis Tullianis* admonui: Propertio quoque magna hinc lux, ut L. III. *El.* 15.

Bene-olenti flumine Narum,

Et L. IV. *El.* 2.

Pastorem ad-baculum possum curare,

Tibullus L. IV. ad Mëssalam,

Fertilis hinc inter-posita est interque rigentes,

Et L. I.

Quam cito non-segnis it remeatque dies,

Et

Quam cito formosas populus ante-comas,

Catullus in *Phaselo*,

Ubi ille post-phaselus antea fuit,

In *Epithalamio*,

Funera Cecropiæ nec-funera portarentur:

——: sic *post-illa* pro *postea* Terentio; *Clarus post-genitis* Horatio, pro posteris; *post-futuris* Salustio, quos *minores* nominat Lucretius, Maro *nepotes*: et id genus alia alii scriptores." A. Schotti *Obs. Humanarum Lib.* v. *eiusdem Nodi Ciceron. Variorumque Lib.* IV. Hanoviæ 1615. J. Laurenbergius in his *Antiquarius*, under *semper-florens*, cites "*Necopinato* Lucilius, *nonsensus* Lucretius, *necrecte* Plautus."

Thus we have in the *Hippolytus*, v. 196. καὶ ἀπὸ δειξίῃ, where the Professor cites these instances:

“ Coniunctim accipiunt VV. DD., quasi esset κάλυψιν, recte; nam simili modo dixit Tragicus *Hec.* 12. μὴ σπάνις, et *Orest.* 931. οὐ σπάνις pro abundantia: sic quoque in *Bacch.* 455.

πλόκαμός γάρ σου ταναός, οὐ πάλης ὕπο,

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δόστην' ἀλήθει', ὡς ἐν οὐ καιρῷ πάρει:”

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Under the word *Tmesis*, J. Laurenbergius in his *Antiquarius* has collected the following curious examples of the figure: “ Tmesin, sive sectionem vocum cum simplicium, tum compositarum antiqui licenter admodum usurparunt: Ennius, L. VI. *Annal.*

Telo

Transfigit corpus, saxo eere-communuit-brum:

Idem L. 3.

De-que-totondit agros lætos, atque oppida cepit :

Sempr. Gracchus,

Præfracte oblatam stultum est medi-spernere-cinam :

Pomponius,

Lamen-color-tatrici mutat, lacrymis

Se falsis lavitat, emta tundit dextera

Pectus :

Julius Proclus in *Elegiis*,

Clausa sagi-fera-nant,

i. e. *clausa fera saginant :* Calpurnius Piso, L. II.

Varro, L. III. *de R. R.* cap. *Excandeme-fecerunt cupiditate. : et Are-hos-factes.* Idem L. II. c. 9.

Consue-quoque-faciunt canes ut alligari possint :

ibidem, *Quæ sale perferre-ita-fit :* Cato, *Ferve-benefacito :* Virg.

Septem-subjecta-trioni :

Cic. *ad Att.* L. I. *Per mihi, per inquam gratum feceris :* Idem L. v. *Per mihi erit gratum :* Sallust *Cat.*

Cujus-rei-libet simulator : Plaut. *Amphitr.* *Qua-ista propter dicta dicuntur mihi :* et *Curcull.* *Si quid super-illi-fuerit :* Idem, *Qui rem-curo-publicam :*

Lucilius L. 30.

Curiatam se uni cui sit data de-que-dicata :

ibidem,

Ilhuvies scabies oculos huic de-que-petigo

Conscendere :

Ausonius *Ep. 5. ad Theonem.*

Lucani-villa mox potieris-ago:

Resciso discas componere nomine versum,

Lucili vatis sic imitator eris."

" Per tmesin vox hæc divellitur in loco Tullii, L. III. de Leg. c. 19. *Præter-enim-quam quod comitia illa essent armis gesta seroilibus, &c.*" F. O. Mendenii *Obs. Ling. Lat. Liber*, Lipsiæ, 1745.

Professor Monk, upon the 487th v. of the *Hypolytus*, has collected several instances of double comparatives, to which he has added in his supplement some examples of double superlatives. I shall swell the list with the following from J. Laurenbergius's *Antiquarius*: "*Magis cum comparativo, παρελκώς*." Plaut. *Sticho*, *Imo enim hic magis est dulcius*: idem *Menæch.* *Nam magis multo facilius patior verba, verbera ego odi*: ibid. *Qui dederit, magis majores nugas egerit*: et, *Tum nihil invenies magis hoc vero verius*: Virg. in *Culice*,

Quis magis optato queat esse beatior ævo?

quod ad verbum Aristoph.

τίς γὰρ γένοιτο μᾶλλον ὀλβιώτερος;

Arator, L. I.

Nova fuit tunc hora, magis qua rectius hora

Prodiret jam trina fides:

Boetius, *Consol.* III.

Dulcior est apium mage labor :

Alcimus,

Quoque magis natura homini sublimior exstet :"

"Interdum per pleonasmum τὸ *magis* redundat, ut in *magis mavelim* Græco more apud Cic. ; et Plautum *Aulularia*, *Magis mollior* ; *Amphytr.* *Magis major* ; *Menæch.* *Magis dulcior.*" [*Magis miserior Amphytr.* 5. 1. v. 8.] *Obs.* A. Schotti *Philos.* L. v. c. 34. p. 254. "μᾶλλον—it is emphatically joined with nouns, or verbs expressing a comparison: see *Mat.* VI. 26. *Mark* VII. 36. *Luke* XII. 24. *II Cor.* VII. 13. *Phil.* I. 23. where Wetstein cites many instances, from the best Greek writers, of the like use of μᾶλλον with comparative adjectives : thus from Isocrates, πολὺ γὰρ μᾶλλον κρεῖττον, and from Isæus, πολὺ μᾶλλον ἐτοιμότερον : he farther shews that in the Latin writers *magis*, 'more' is sometimes likewise added to comparatives." Parkhurst's *Greek and English Lexicon*. "Nota, μᾶλλον, et cæteras voculas comparativas, et superlativis sæpe otiose jungi, in quam rem exempla dedit Abresch. in *Animadverss. ad Æsch.* L. 1. c. 20. cf. *Interpret.* ad *Thom. Mag.* p. 596." M. G. Leberecht Spohn's *Nov. Lex. Græco-Lat. in N. T.*

Other instances of hyphen are cited in the *Lex. Plautinum*. "Eleganter sæpe nomina per adverbia, aliasque particulas conjunguntur: ut *huc-itio* pro adventu, *Amph.* 1. 2. v. 8.: *non-nugæ*, *Asin.* 4. 1. v. 63.: *nunc-homines*, οἱ νῦν ὄντες, *Pers.* 3. 1. v. 57.: *ante-parta*, *Trin.* 3. 2. v. 17.: *post-partores*, h. e. hæredes, qui post nos nostra bona adepti possident, *Truc.* 1. 1. v. 42. et 2. 3. v. 22.: *foras-gerones*, *Truc.* 2. 7. v. 1. *post-principia*, *Pers.* 4. 1. v. 4. [See M. Varro *de Hist.* in Aulus Gellius]: talia sunt apud Propert. *ante-cupidinibus*, *prius-domina*, *antelino*, *nunc-dea*: Catull. *olim-furores* [as we say *a quondam-friend*]: Virg. *Semper-pauper*: *semper-florentis* Lucret. ubi vide Indicem Gifanii et Turneb. *Advers.* L. xviii. c. 32."



PASSAGE IN THE HIPPOLYTUS ILLUSTRATED.

v. 712. καλῶς ἔλεξας· ἐν δὲ προτρέπουσ' ἐγὼ
 εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,
 ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,
 αὐτὴ δ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.

“προστρέπουσ’ Lasc. Ald. ut vulgo editur,” says the Professor, “sed Brunck. dedit προστρέπουσ’, i. e. *absecrans*, quod pro varia lectione habet MS. B. firmitibus aliis codicibus; nam προστρέπουσ’ D. προστρέπω σ’ E.: visum est vulgatam lectionem in textu retinere, etsi, fateor, neque hæc, neque προστρέπουσ’ mihi satisfacit: neutri certe convenit Scholiastæ interpretatio ἀντὶ τοῦ ζητοῦσα καὶ ἐξερευνῶσα: nec dubito quin aliter scripserit Euripides.: conjicio equidem προσκόπουσ’, quod a vestigiis literarum in Codd. non longe recedit; sed judicabit eruditus lector.” This is in my humble opinion (*præfiscine dixerim*), the happiest conjecture, which is to be found in the notes of the Professor:

——— *Sunt hic etiam sua præmia laudi:*

the gloss of the Scholiast could have applied *only* to προσκοποῦσα: the metaphorical use of εὔρημα is to be traced (*absit verbo invidia*) to the identical word προσκοποῦσα, for the mention of *searching* naturally suggests the idea of *finding*. “Schol.”, says Valck., “non malè accipit ἐν μόνον ἴαμα τῆς συμφορᾶς εὔρον: supra jam dixerat v. 600. (ἐν οἷδα)

τῶν νῦν παρόντων πημάτων ἄκος μόνον.”

The Professor appositely cites the *Heraclides*, v. 534.

εὔρημα γάρ τοι μὴ φιλοψυχοῦς ἐγὼ

κάλλιστον εὔρηκ’, εὐκλεῶς λιπεῖν βίον.

The verb *εὑρίσκειν* is frequently used in the mention of the *price*, the *value*, or the *measure* of any thing, and hence it often signifies metaphorically *to find by computation*, *to conclude from a consideration of the circumstances*, and *an examination of the case*: "*Efficere summam, herausbringen, 1. computando, Π. 8, 2, 10. λέγεται λογιζόμενος ὁ Κροῖσος πολλάπλασια εὑρεῖν, ἢ ἔφη Κύρῳ ἂν εἶναι, 2. metiendo, E. 3; 2, 8. μετρῶν εὔρε τοῦ Ἰσθμοῦ ἑπτὰ καὶ τριάκοντα στάδια,*" *Lex. Xenophonteum*: "*εὑρίσκω—comperio, reperio*: Demosth. *contra Philippum*, πολλάκις εὑρίσκω λογιζόμενος, οὐ μόνον τὰ συμμαχικά τῷ Φιλίππῳ πρὸς ὑπόψιαν ἤκοντα: *id. contra Mid. ἂν τοίνυν ὑμῖν ὀρθῶς ἐπὶ σκοπεῖν, τούτου πληρωτὴν εὑρήσετε Μειδίαν ὄντα τοῦ ἐράνου*: *id. contra Lept. τὰς παρὰ τῶν δῆμων δωρεὰς εὑρήσετε βελτίους οὔσας, reperietis, seu comperietis*: sic Cic. apud Plat. *λογισάμενος οὖν, εὑρίσκειν &c. vertit, Quum rationem habuisset, reperiebat, &c.*" H. Stephani *Thes. Ling. Gr.* We have in the *Acts* xix. 19. *εὔρον ἀργυρίου μυριάδας πέντε*. Phavorinus says—*ἐξευρίσκειν, καὶ ἀνευρίσκειν, τὸ σκέπει καὶ μηχανῇ εὑρίσκειν· καὶ εὑρίσκειν, τὸ ἐξετάζειν, καὶ ἐρευνῇ καταλαμβάνειν*. J. Duport in his *Prælectiones in Theophr. Char.* p. 442. says: "*τί εὑρίσκει—ad verbum, quid invenit?* h. e. *quid pretium invenit; quo pretio digna est? Quanti est? Eundem, vel certe non absimilem hujus*

verbi usum videor mihi observasse in lingua nostra vernacula; ita enim loqui solemus de re quapiam, *it will find one bread, or find one books*, ex cujus sc. valore ac pretio tantum conficere possumus, quantum ad emendos panes vel libros sufficiat: hinc εὑρημα pro lucro: sed et ἀλφω, aut ἀλφείω (verbum synon. τῷ εὐρίσκω), ni fallor, affinem hinc notionem aliquando obtinet; ita enim exponitur illud poetæ *Il. Φ.*

ἐκατόμβοιον δέ τοι ἤλφον:

verba sunt Lycaonis ad Achillem, qui ipsum antea captivum in Lemnum transmiserat, pretioque venderat;

καὶ μ' ἐπέρασσας, ἄνευθεν ἄγων πατρός τε φίλων τε,

Λημνον ἐς ἡγαθέην· ἐκατόμβοιον δέ τοι ἤλφον,

centum boves tibi merui, h. e. centum boum pretium tibi inveni, h. e. centum boum pretio me vendidisti:

Eustath. ad locum, ἤλφον, εὔρον, ἥγουν ὡς εὑρημά τι καὶ ἔρμαιον προσήγαγον· ἔρμαιον γάρ τι τοῖς στρατιώταις τὸ ἐκ τῶν αἰχμαλώτων κέρδος: Hesych. ἤλφεα, εὔρε τιμὴν, et ἀλφη, ἡ τιμὴ, ὧν ἡ εὔρεσις, ubi Steph. optime legit et corrigit ὦνῃ pro ὧν ἡ, ubi tamen τιμὴ non exp. *honor*, uti idem Steph., sed *pretium*: sic *Odys. O. 451.*

τὸν κεν ἄγοιμ' ἐπὶ νηὸς, ὃ δ' ὅμῳ μυρίον ὦνον

ἄλφοι, ἔπη περὶ δόσσητι πρὸς ἀλλοτρίους ἀνθρώπους,

et alibi—*Hic vobis immensum pretium inueniet, quacunque eum trajectum vendideritis,*

“εὔρημα est etiam idem fere quod ἔρμαιον, h. e. *lucrum adventitium*: Xen. *Anab.* 6. εἰ δὲ μισθὸν προσλήψοιντο, εὔρημα ἰδοῦμαι εἶναι, *Quod si insuper stipendium acciperent, lucrum insperatum id cense-ri*. Bud. *Comm.*: Sic ap. Thuc. L. 5. p. 180. ἐκείνοις δὲ δυστυχοῦσιν ὅτι τάχιστα εὔρημα εἶναι διακινδυνεύσαι, i. e. *Illis valde optabile esse, vel in lucro deputandum esse, quam primum belli fortunam tentare*: Isæus 70. ἡγεῖται γὰρ εὔρημα ἔχειν ὅτι ἀν τῶν Ἀστυφίλου λάβη, *lucrum abruptum et adventitium*.” H. Stephani *Thes. Ling. Gr.* “*Lucri loco, fere i. q. ἔρμαιον*: Suidas explicat præter alia per ἐπίτευγμα, Hesych. et Phavorin. per ἐπιτυχία,” *Lex. Xenophon.* The word occurs in the same sense in the *Septuagint*, as the reader will see by turning to Biel’s *Thesaurus*, to which I have not, at the present moment, the opportunity of access.

“*Lucrari, lucrum facere, redditus habere*: *Πο.* 4, 29. ὁ μὲν εὐρών ἀγαθὴν ἐργασίαν e metallis—ὁ δὲ μὴ εὐρών. §. 32.: de his locis v. supra nr. *I. O.* 20; 26. εἰ πολὺ ἀργύριον εὐρίσκει, np. ex fundis s. prædiis, c. gen. omisso ἐκ vel ἀπὸ, *Πο.* 4, 25. ὅσαν τὸ τέλος εὐρίσκει (ἢ πόλιν) τῶν ἀνδραπόδων.” *Lex. Xenophon.*

teum. “εὐρεῖν usurpatur de pretio rerum venditarum in summam redacto, *Œconom.* [Xen.] p. 649.

l. 35. Καὶ ὁ Κριτόβουλος γελάσας εἶπε, καὶ πόσου ἂν πρὸς τῶν θεῶν οἶει, ὦ Σωκράτης, ἔφη, εὐρεῖν τὰ σὰ κτήματα παλούμενα; πόσου δὲ τὰ ἐμά; ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ ὠνητοῦ ἐπιτύχοιμι, εὐρεῖν ἂν μοι σὺν τῇ οἰκίᾳ καὶ τὰ ὄντα πάντα πάνυ ῥαδίως πέντε μνᾶς· τὰ μὲν τοι σὰ ἀκριβῶς οἶδα ὅτι πλεον ἂν εὗροι ἢ ἑκατονταπλάσιονα τούτου.” *Raphelius's Annotationes Philologicæ in N. T. ex Xenophonte Collectæ.* p. 175.

**ΦΑΡΜΑΣΣΕΙΝ, ΦΑΡΜΑΚΟΝ, VENENUM,
ἌΝΘΟΣ, ΧΡΙΣΜΑΤΑ, ἈΛΕΙΜΜΑΤΑ.**

“§. 96. καὶ τὰς βαφὰς, φάρμακα: *Thom. Mag.* v. λαμβάνουσι δὲ τὰ φάρμακα καὶ ἐπὶ τῶν χρωμάτων: cf. *Pierson. ad Mær.* p. 399. *Lucian T.* II. p. 18. οἶονται γὰρ ἄμεινον ἔξειν τὴν ὄψιν, ἣν ὁ γραφεὺς—τὸ λευκὸν ἐγκαταμίξῃ πολὺ τῷ φαρμάκῳ. p. 441. φαρμάκοις ἐρυθαίνειν δυναμένοις—τοὺς πλοκάμους, ἴσα ταῖς τῶν ἐρίων χροναῖς, ξανθοῦ μεταβάπτουσιν ἄνθει. *T.* III. p. 309. περὶ δὲ τοὺς κροτάφους, ὁπόταν ἀσθενήσῃ τὸ

φάρμακον, ὃ βάπτεται, ὑπολευκαίνεται τὰ πολλά.
 Achilles Tat. L. II. 89. συνῆκεν οὖν τοῦ κόχλου τῆς
 φύσιν ὁ ποιμὴν, ὅτι φάρμακον ἔχει κάλλους πεφυτευ-
 μένον, et mox περιθραύει τὸ τεῖχος τοῦ φαρμάκου,—
 καὶ θησαῦρον εὐρίσκει βαφῆς : Virgilianum,

Alba neque Assyrio fucatur lana veneno,

e Georg. 2. 465.

contulit H. Stephan. in *Thes. L. G. T.* iv. p. 45.
 A. cf. Salmas. *Exerc. Plin.* p. 189. fin." J. Koen's
Gregorius de Dialectis, p. 240. Lug. Bat. 1766.
 The passage of Salmasius is this : " Græci φάρμακον
 ἀντὶ τοῦ βάμματος, unde φαρμακῶνες, τὰ βαφεῖα, et
 φαρμάσσειν, tingere, βάψαι : sic Latinis *venenare* :
 Mattius, ' Quos concha purpura imbuens venenavit,'
 i. e. tinxit, ἐφάρμαξε : inde *venenatum*, pallium infec-
 tum, quo Flaminica veteri cærimoniarum jure operta
 esse debebat : Servius, ' Veteri cærimoniarum jure
 præceptum est, ut Flaminica *venenato* operta sit :'
 item alio loco, ' Præterea Flaminicam habere præci-
 pitur arculum, ricam, *venenatum*, fibulam : ' hoc
venenatum dicebatur, quod flammeo veneno, i. e.
 colore tinctum esset ; nam flammeum etiam vocabatur
 a colore flammeo : " Again in p. 740. " φάρμακα
 Græci veteres appellarunt herbas omnes ac species
 virtute aliqua aut potentia præditas, sive illa juvaret,
 seu noceret ac necaret ; et qui illa venalia habebant,

proprie dicti *pharmacopolæ* : Schol. Aristoph. in *Nub.*
 φαρμακοπῶλαι κυρίως οἱ τὰ φάρμακα πιπράσκοντες,
 τὰ γε λυσιτελοῦντα, καὶ τὰ θανάσιμα : hinc ille versus
 Poetæ, φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ
 δὲ λυγρὰ : et φαρμακῶδεις τόποι Theophrasto loca, in
 quibus plantæ aliqua facultate medica pollentes nas-
 cerentur : sed et plantas ipsas φαρμακῶδεις appellat,
 quæ medicinæ conducere, ut φαρμακῶδες ἄνθος
 spinæ Ægyptiæ : δυνάμεις alibi vocat τὰ φάρμακα,
 Καὶ γὰρ οἱ πρὸς ἄρκτον καὶ μεσημβρίαν, καὶ οἱ πρὸς
 ἀνατολὰς ἔχουσι θαυμαστὰς δυνάμεις : hoc sensu et
 δύναμις ap. Dicæarchum sumitur in nobili fragmento
 ἀνεκδότῳ βίου τῆς Ἑλλάδος de Pelio monte, Τὸ δὲ
 ὄρος πολυφάρμακόν τέ ἐστι πολλὰς ἔχον καὶ παντοδαπὰς
 δυνάμεις : hinc recentiorum τὰ δυναμηρὰ *droguas*
 dicimus : Poeta,

Scire potestates herbarum :

at *pharmaca*, composita etiam remedia : hinc *pharma-*
copolæ Græcis, qui simplicia ac composita populo
 vendebant :—hi et φαρμακοτρίβαι, quia *miscebant*,
 ac *tereabant* antidotos : hinc τρίβειν ἀντίδοτον in Epigr.
 Stratonis,

Ἰητροῦς εὖρον ποτ' ἐγὼ λείους δυσέρωτας

τρίβοντας φυσικῆς φάρμακον ἀντιδότου."

Again Suidas says—φαρμάκοισι, παρὰ Ἡροδότῳ,
 ἀντὶ τοῦ βαφαῖς : the passage of Herodotus is this,
 οἱ προμαχεῶνες ἡνθισμένοι εἰσὶ φαρμάκοισι. Bk. 1.

c. 98. The student should observe that *ἄνθος* often signifies *mere colour*: “φοινίκεον ιστίον ὑγρῷ πεφυρμένον πρίνου ἄνθει ἐριθάλλου [Plutarch]:—*ὑγρὸν ἄνθος non est flos, ut vertunt, sed liquidus color e cocco ilicis expressus: nam ἄνθος Græcis χρῶμα.*”—Salmasius, p. 194.

Mr. Blomfield, in his *Gloss.* p. 148., has, upon the 488th verse of the *Prometheus*, written, with great erudition, upon the different species of *φάρμακα*, and, as a supplement to his excellent Note, I add the following passage from Salmasius p. 330.: “Hinc differentia explicanda unguentorum, quæ *χρίσματα*, et quæ *ἀλείμματα* appellantur apud Athenæum, quam vir doctiss. ignoravit: *spissiora linunt, χρίουσι, liquida perfundunt, ἀλείφουσι: Glossæ, linit, χρίει: hinc ἐπίχριστα φάρμακα, quæ illinuntur.*”

“*φάρμακα, τὰ χρώματα τῶν ζωγράφων, Ἀττικῶς, Aristoph. Eccles. v. 730.*

νῆ Διὰ μέλαινα γ' οὐδ' ἂν εἰ τὸ φάρμακον

ἔψουσ' ἔτοχες, ᾧ Λυσικράτης μελαίνεται.

Poll. L. vii. 169. Eustath. ad *Il.* X. 1383. l. 32. καὶ φαρμακῶνες τὰ βαφεῖα ἐκαλοῦντο, καὶ φαρμάσσειν τὸ βάπτειν ἐλέγετο παρὰ τοῖς παλαιοῖς. et ad *Odyss. A.* p. 54. l. 17. φάρμακα—ἀλλὰ καὶ ζωγράφων βάμματα. καὶ ἀπλῶς δὲ βαφαί. κ. τ. λ. Hesych.

ν. ἀφάρμακον." J. Pierson's *Mæridis Atticistæ Lexicon Atticum* Lug. Bat. 1769. p. 399. φάρμακα· βοτάναι, χρώματα, καὶ πᾶσα πόα Hesych. τινὲς δὲ καὶ ἐπ' ἄνθους φασὶ τὸ Φάρμακον, αἷς δηλοῖ ὁ φράσας ὅτι Ἀφάρμακον, τὸ ἄνευ ἄνθους· ἄνθη γὰρ τὰ φάρμακα· καὶ Εὐφάρμακον, τὸ εὐχρουν, Eustathius *Odyss. A.* p. 1416. cited in the Notes to Hesychius, who quotes the passage.

PASSAGE IN THE AGAMEMNON ILLUSTRATED.

v. 197. καὶ νῦν πολίταις τάσδε διαδρομὰς φηγὰς
θεῖσαι, διερρόθησάτ' ἄψυχον κἀκην.

"Vox Lexicographis," says Dr. Butler, "et Stephano prætermisssa, cujus vim Scholiastes non satis feliciter assecutus est; habet enim in se tumultus ac fremitus notionem, qualis ex undarum strepitu oritur, unde huic loco apprime convenit: sic *Pers.* v. 406. Περσίδος γλώσσης ῥόθος: ῥόθος autem ῥόθιος, ροθιάζειν cum compositis Æschylo frequentatur:" *excitastis*, Stanley, ἐνεβάλετε Schol. B. διὰ τοῦ θορύβου ἐμβεβλήκατε Schol. A. It is very difficult to translate such

expressions without a paraphrase, but the student should not fail to observe this remarkable idiom of the Greek tongue, which is therefore common both to poetry, and to prose: I have collected a few analogous instances: "*Lac. xvi. 16. εἰς αὐτὴν βιάζεται, in ullud vi irrumpit: sic Xenoph. Cyrop. L. 3. extr. δέισας μὴ βιάσαιντο εἶσω (τοῦ ἐρύματος) veritus ne intro vi perrumperent (in munitionem): vide Matth. xi. 12. et exempla plura ex Polybio et Arriano,*" Raphelius's *Annotatt. Philol. in N. T. ex Xenophonte Collectæ*, p. 105.: Again in p. 182. "*Act. xxiii. 24. διασώσωσι πρὸς Φήλικά, saluum perducerent ad Felicem:—Diog. Laert. in Plat. διέσωσεν εἰς Ἀθήνας, Xen. de Exp. Cyri L. 2. p. 220. l. 38. ἀποσῶσαι εἰς τὴν Ἑλλάδα ὑμᾶς, Cyropæd. L. 5. p. 108. l. 13. ἐσώζοντο πρὸς τὸ στρατόπεδον, de Exped. Cyri L. 6. p. 297. l. 45. ἐπεθύμουν εἰς τὴν Ἑλλάδα σωθῆναι, Gr. Hist. L. 1. p. 337. l. 20. εἰς Βυζάντιον ἐσώθησαν, Gr. Hist. L. 1. p. 335. παρὰ δὲ Ἰπποκράτους τοῦ Μινδάρου ἐπιστολέως εἰς Λακεδαίμονα γράμματα πεμφθέντα ἐάλωσαν εἰς Ἀθήνας:—idem compendium loquendi est Act. xxvii. 44. et 2 Tim. iv. 18."*

HIPPOLYTUS ILLUSTRATED.

v. 317. Φαι. χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίασμά τι,

Tr. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;

“Verte,” says the Professor, “num e calamitate ab inimico aliquo tibi allata? ἐπακτόν· ἔξωθεν ἐπηγμένον, Hesych.” [στράτευμ' ἐπακτόν ἐμβεβληκότα, *Seven at Thebes*, v. 589.]: “exponit Scholiastes, ἐπακτὴ (l. ἐπακτὸς) πημονή, ἔξωθεν ἐπαγομένη γοητεία παρὰ τῶν ἐχθρῶν.” The interpretation of the Scholiast is the more correct; for it was impossible for any *enemy* to act upon the *mind* of Phædra but by *witchcraft*: “Bene, et ad h. l. accommodate Hesych. ἐπηλυσία· ἐπωδὴ φαρμάκων: eandem fere vim habent vocabula ἐπαγωγή et ἐπιπομπή, de quibus disputavimus ad Timæi *Lex. Platon.* p. 84.” D. Ruhnken's *Homeri Hymnus in Cererem* Lug. Bat. 1780. p. 29. “Est ἐπάγεσθαι aliquando *adlicere*, *blanditiis ad se perducere*, meretrici verbum utique conveniens; a qua potestate illa itidem dicuntur ἐπαγωγὰ, quæ vim pel·lacem, magnumque lenocinium habent.” Hemsterhuis's *Plutus*, p. 58. Harlingæ 1744. These two senses are evidently analogous.

ἤΓΕΙΣΘΑΙ, ΤΙΘΕΣΘΑΙ, ΠΟΙΕΙΣΘΑΙ.

“*Putare, reputare, τὸ ἡγεῖσθαι* sæpe veteribus dicitur τίθεσθαι ob eam rationem, quam indicarunt Casaubon. et Hemsterhus. in *Misc. Obs.* v. 3. p. 66.—: in versu *Medeæ* 572. τὰ λῶστα καὶ κάλλιστα πολεμιώτατα τίθεσθε, scribi etiam ab Euripide potuit ἡγεῖσθε: sic paulo ante πάντ’ ἔχειν νομίζετε *Soph. Elec.* v. 1282. δαιμόνιον αὐτὸ τίθημι ἐγώ. *Philoct.* v. 513. τὸ κείνων Κακὸν τῷδε κέρδος. Μέγα τιθέμενος, *illorum damnum huic velut in lucro ponens, vel in lucri rationes referens*: proximum accedit ad illud hoc in Xenophontis qui dicitur *Agesil.* p. 66. ἐχθρὸν μὲν οὐδένα ἡγούμενος πολίτην,——σώζεσθαι δὲ πάντας κέρδος νομίζων, ζημίαν δὲ τῶις εἰ καὶ ὁ μικροῦ ἄξιος ἀπόλοιτο: sapiunt et ista Sophistam, qui meminerat ἡγεῖσθαι, et τίθεσθαι, vel τιθέναι in multis loquendi formis promiscue poni: *Heliodor.* VIII. p. 404, 30. φιλίου μᾶλλον ἢ πολεμίου τοὺς ἐπιόντας ἐπιτιθεμένη, paulo post pro τίθεσθαι, πείθεσθαι ex codicibus, hic scribendum τιθεμένη, sic v. p. 210, 14. μαλὶς ἀγαθὸν μέγιστον τιθεμένη, et VIII. p. 375, 29.: *pro nihilo ducere* Græcis dicebatur παρ’ οὐδὲν ἄγειν, παρ’ οὐδὲν ποιεῖσθαι, vel ἡγεῖσθαι, vel τίθεσθαι, quorum hoc est in *Æs. Agam.* v. 238. [παρ’ οὐδὲν, *they considered next to nothing*: Stanley translates it by

nihili fecerunt, but in his *curæ posteriores* cites *Eumen.* v. 850. and with Spanhem ad *Aristoph. Nub.* v. 1443. "per tmesin dictum vult—παρ' οὐδὲν ἦραν, pro παρέθεντο, παρῆραν:" Abresch does not seem to have sufficiently comprehended the force of it; for he says: "Vereor ut aliis persuadeat, mihi quidem οὐ πιστὰ λέγει, qui Suidæ assentior παρ' οὐδὲν exponenti separatim εἰς οὐδὲν πλέον, subjecto anonymi exemplo, in quo parili ratione παρ' οὐδὲν τίθεσθαι: cf. *Soph. Antig.* v. 35. et v. 472. nostrum *Eumen.* v. 213." Κἄν διὰ τὰς λιτὰς, ἃς ἐποιεῖτο πρὸς τὸν πατέρα, παρ' οὐδὲν ἡγήσαντο τὴν ζωὴν αὐτῆς *Schol. A.*] *Lucian* i. p. 528. παρ' οὐδὲν τίθεσαι τὸν εὐεργέτην *Clem. Alex.* p. 539, 1. παρ' οὐδὲν ἡγοῦνται τὸ ζῆν, quod ἐν οὐδενὸς τίθεσθαι λόγῳ *Pausaniæ* p. 875, 76. aliisque: *aliquid*, sive *aliquem* ἐν τιμῇ τίθεσθαι, vel ἐν αἰσχυρῷ, sunt *Euripideæ* phrases; aliorum τίθεσθαι ἐν γενναίοις, ἐν φιλοσόφοις, ἐν οὐδενί, ἐν λόγῳ πολλῷ, ἐν μεγάλῳ, *in magno habere* *Sueton. Cæs.* c. 23. *Casaub. in gloria ponebant* *Livii* xxvi. c. 37. *Thom. Mag.* ἐν σπανίοις ἐτίθει, κάλλιον, ἢ σπάνιον ἡγεῖτο." *L. C. Valckenaer's Diatribe* p. 9. Ἐν ἀδικήματι θήσονται *Thucydides*, bk. 1. c. 35. Upon the same principle the following phrases may be explained, *Herod.* bk. 1. c. 118. οὐκ ἐν ἐλαφρῷ ἐποιεύμενην, bk. 1. c. 181. οὐκ ἐν νόμῳ ποιεύμενους, bk. 6. c. 13. ἐν ΚΕΡΔΕΙ ποιεῖσθαι. The subsequent passage is cited

et alibi—*Hic vobis immensum pretium inueniet, quacumque eum trajectum vendideritis,*

“εὕρημα est etiam idem fere quod ἔρμαιον, h. e. *lucrum adventitium*: Xen. *Anab.* 6. εἰ δὲ μισθὸν προσλήψοιντο, εὕρημα ἰδοῦναι εἶναι, *Quod si inasper stipendium acciperent, lucrum insperatum id censeretur*. Bud. *Comm.*: Sic ap. Thuc. L. 5. p. 180. ἐκείνοις δὲ δυστυχούσιν ὅτι τάχιστα εὕρημα εἶναι διακινδυνεύσαι, i. e. *Illis valde optabile esse, vel in lucro deputandum esse, quam primum belli fortunam tentare*: Isæus 70. ἡγεῖται γὰρ εὕρημα ἔχειν ὅτι ἂν τῶν Ἀστυφίλου λάβῃ, *lucrum abruptum et adventitium*.” H. Stephani *Thes. Ling. Gr.* “*Lucri loco*, fere i. q. ἔρμαιον: Suidas explicat præter alia per ἐπίτευγμα, Hesych. et Phavorin. per ἐπιτυχία,” *Lex. Xenophon.* The word occurs in the same sense in the *Septuagint*, as the reader will see by turning to Biel’s *Thesaurus*, to which I have not, at the present moment, the opportunity of access.

“*Lucrari, lucrum facere, redditus habere*: *Πο.* 4, 29. ὁ μὲν εὐρών ἀγαθὴν ἐργασίαν ἐ metallis—ὁ δὲ μὴ εὐρών. §. 32.: de his locis v. supra nr. I. O. 20, 26. εἰ πολὺ ἀργύριον εὐρίσκει, np. ex fundis s. prædiis, c. gen. omisso ἐκ vel ἀπὸ, *Πο.* 4, 25. ὅσαν τὰ τέλος εὐρίσκει (ἡ πόλις) τῶν ἀνδραπόδων.” *Lex. Xenophon.*

teum. “εὐρεῖν usurpatur de pretio rerum venditarum in summam redacto, *Æconom.* [Xen.] p. 649. l. 35. Καὶ ὁ Κριτόβουλος γελάσας εἶπε, καὶ πόσου ἂν πρὸς τῶν θεῶν οἶει, ὦ Σωκράτης, εἶφη, εὐρεῖν τὰ σὰ κτήματα παυλούμενα; πόσου δὲ τὰ ἐμά; ἐγὼ μὲν οἶμαι, εἶφη ὁ Σωκράτης, εἰ ἀγαθοῦ ὠνητοῦ ἐπιτύχοιμι, εὐρεῖν ἂν μοι σὺν τῇ οἰκίᾳ καὶ τὰ ὄντα πάντα πάνυ ῥαδίως πέντε μνᾶς· τὰ μὲν τοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἂν εὔροι ἢ ἑκατονταπλασίονα τούτων.” *Raphelius's Annotationes Philologicæ in N. T. ex Xenophonte Collectæ.* p. 175.

**ΦΑΡΜΑΣΣΕΙΝ, ΦΑΡΜΑΚΟΝ, VENENUM,
ἌΝΘΟΣ, ΧΡΙΣΜΑΤΑ, ἈΛΕΙΜΜΑΤΑ.**

“§. 96. καὶ τὰς βαφὰς, φάρμακα: *Thom. Mag.* v. λαμβάνουσι δὲ τὰ φάρμακα καὶ ἐπὶ τῶν χρωμάτων: cf. *Pierson. ad Mær.* p. 399. *Lucian T.* II. p. 18. οἶονται γὰρ ἄμεινον εἶξιν τὴν ὄψιν, ἣν ὁ γραφεὺς—τὸ λευκὸν ἐγκαταμίξῃ πολὺ τῷ φαρμάκῳ. p. 441. φαρμάκοις ἐρυθραίνειν δυναμένοις—τοὺς πλοκάμους, ἴσα ταῖς τῶν ἐρίων χρονιαῖς, ξανθοῦ μεταβάπτουσιν ἄνθει. *T.* III. p. 309. περὶ δὲ τοὺς κροτάφους, ὑπόταν ἀσθενήσῃ τὸ

φάρμακον, ὃ βάπτεται, ὑπολευκαίνεται τὰ πολλά:
 Achilles Tat. L. II. 89. συνῆκεν οὖν τοῦ κόχλου τῇ
 φύσιν ὁ ποιμὴν, ὅτι φάρμακον ἔχει κάλλους πεφυτευ-
 μένον, et mox περιθραύει τὸ τεῖχος τοῦ φαρμάκου,—
 καὶ θησαῦρον εὕρισκει βαφῆς: Virgilianum,

Alba neque Assyrio fucatur lana veneno,

e Georg. 2. 465.

contulit H. Stephan. in *Thes. L. G. T.* iv. p. 45.
 A. cf. Salmas. *Exerc. Plin.* p. 189. fin." J. Koen's
Gregorius de Dialectis, p. 240. Lug. Bat. 1766.
 The passage of Salmasius is this: "Græci φάρμακον
 ἀντὶ τοῦ βάμματος, unde φαρμακῶνες, τὰ βαφεῖα, et
 φαρμάσσειν, tingere, βάψαι: sic Latinis *venenare*:
 Mattius, 'Quos concha purpura imbuens-venenavit,'
 i. e. tinxit, ἐφάρμαξε: inde *venenatum*, pallium infec-
 tum, quo Flaminica veteri cærimoniarum jure operta
 esse debebat: Servius, 'Veteri cærimoniarum jure
 præceptum est, ut Flaminica *venenato* operta sit:'
 item alio loco, 'Præterea Flaminicam habere præci-
 pitur arculum, ricam, *venenatum*, fibulam:' hoc
venenatum dicebatur, quod flammeo veneno, i. e.
 colore tinctum esset; nam flammeum etiam vocabatur
 a colore flammeo:" Again in p. 740. "φάρμακα
 Græci veteres appellarunt herbas omnes ac species
 virtute aliqua aut potentia præditas, sive illa juvaret,
 seu noceret ac necaret; et qui illa venalia habebant,

proprie dicti *pharmacopolæ* : Schol. Aristoph. in *Nub.*
 φαρμακοπῶλαι κυρίως οἱ τὰ φάρμακα πιπράσκοντες,
 τὰ γε λυσιτελοῦντα, καὶ τὰ θανάσιμα : hinc ille versus
 Poetæ, φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ
 δὲ λυγρὰ : et φαρμακῶδεις τόποι Theophrasto loca, in
 quibus plantæ aliqua facultate medica pollentes nas-
 cerentur : sed et plantas ipsas φαρμακῶδεις appellat,
 quæ medicinæ conducerent, ut φαρμακῶδες ἄνθος
 spinæ Ægyptiæ : δυνάμεις alibi vocat τὰ φάρμακα,
 Καὶ γὰρ οἱ πρὸς ἄρκτον καὶ μεσημβρίαν, καὶ οἱ πρὸς
 ἀνατολὰς ἔχουσι θαυμαστὰς δυνάμεις : hoc sensu et
 δύναμις ap. Dicæarchum sumitur in nobili fragmento
 ἀνεκδότῳ βίου τῆς Ἑλλάδος de Pelio monte, Τὸ δὲ
 ὄρος πολυφάρμακόν τέ ἐστι πολλὰς ἔχον καὶ παντοδαπὰς
 δυνάμεις : hinc recentiorum τὰ δυναμηρὰ *droguas*
 dicimus : Poeta,

Scire potestates herbarum :

at *pharmaca*, composita etiam remedia : hinc *pharma-*
copolæ Græcis, qui simplicia ac composita populo
 vendebant :—hi et φαρμακοτρίβαι, quia *miscebant*,
 ac *tereabant* antidotos : hinc τρίβειν ἀντίδοτον in Epigr.
 Stratonis,

Ἰητροὺς εὖρον ποτ' ἐγὼ λείους δυστέρωτας

τρίβοντας φυσικῆς φάρμακον ἀντιδότην."

Again Suidas says—φαρμάκεισι, παρὰ Ἡροδότῳ,
 ἀντὶ τοῦ βαφαῖς : the passage of Herodotus is this,
 οἱ προμαχεῶνες ἡνθισμένοι εἰσὶ φαρμάκεισι. Bk. 1.

c. 98. The student should observe that *ἄνθος* often signifies *mere colour*: “*φοινίκεον ἰστίον ὑγρῷ πεφυρμένον πρίνου ἄνθει ἐριθάλλου* [Plutarch]:—*ὑγρὸν ἄνθος non est flos, ut vertunt, sed liquidus color e cocco ilicis expressus: nam ἄνθος Græcis χρῶμα.*”—Salmasius, p. 194.

Mr. Blomfield, in his *Gloss.* p. 148., has, upon the 488th verse of the *Prometheus*, written, with great erudition, upon the different species of *φάρμακα*, and, as a supplement to his excellent Note, I add the following passage from Salmasius p. 330.: “*Hinc differentia explicanda unguentorum, quæ χρίσματα, et quæ ἀλείμματα appellantur apud Athenæum, quam vir doctiss. ignoravit: spissiora linunt, χρίουσι, liquida perfundunt, ἀλείφουσι: Glossæ, linit, χρίει: hinc ἐπίχριστα φάρμακα, quæ illinuntur.*”

“*φάρμακα, τὰ χρώματα τῶν ζωγράφων, Ἀττικῶς, Aristoph. Eccles. v. 730.*

νῆ Διὰ μέλαινα γ' οὐδ' ἂν εἰ τὸ φάρμακον

ἔψουσ' ἔτυχες, ᾧ Λυσικράτης μελαίνεται.

Poll. L. VII. 169. Eustath. ad *Il.* X. 1383. l. 32. *καὶ φαρμακῶνες τὰ βαφεῖα ἐκαλοῦντο, καὶ φαρμάσσειν τὸ βάπτειν ἐλέγετο παρὰ τοῖς παλαιοῖς. et ad Odyss. A. p. 54. l. 17. φάρμακα—ἀλλὰ καὶ ζωγράφων βάμματα. καὶ ἀπλῶς δὲ βαφαί. κ. τ. λ. Hesych.*

v. ἀφάρμακον." J. Pierson's *Mæridis Atticistæ Lexicon Atticum* Lug. Bat. 1769. p. 399. φάρμακα· βοτάναι, χρώματα, καὶ πᾶσα πόα Hesych. τινὲς δὲ καὶ ἐπ' ἄνθους φασὶ τὸ Φάρμακον, αἷς δηλοῖ ὁ φράσας ὅτι Ἀφάρμακον, τὸ ἄνευ ἄνθους· ἄνθη γὰρ τὰ φάρμακα· καὶ Εὐφάρμακον, τὸ εὖχρουν, Eustathius *Odyss.* A. p. 1416. cited in the Notes to Hesychius, who quotes the passage.

PASSAGE IN THE AGAMEMNON ILLUSTRATED.

v. 197. καὶ νῦν πολίταις τάσδε διαδρομὰς φυγὰς
θεῖσαι, διερρόθησάτ' ἄψυχον κάκην.

"Vox Lexicographis," says Dr. Butler, "et Stephano prætermissa, cujus vim Scholiastes non satis feliciter assecutus est; habet enim in se tumultus ac fremitus notionem, qualis ex undarum strepitu oritur, unde huic loco apprime convenit: sic *Pers.* v. 406. Περσίδος γλώσσης ῥόθος: ῥόθος autem ῥόθιος, ροθιάζειν cum compositis Æschylo frequentatur:" *excitastis*, Stanley, ἐνεβάλετε Schol. B. διὰ τοῦ θερύβου ἐμβεβλήκατε Schol. A. It is very difficult to translate such

expressions without a paraphrase, but the student should not fail to observe this remarkable idiom of the Greek tongue, which is therefore common both to poetry, and to prose: I have collected a few analogous instances: "*Lac. xvi. 16. εἰς αὐτὴν βιάζεται, in ullud vi irrumpit: sic Xenoph. (Cyr. L. 3. extr. δαίσας μὴ βιάσαιντο εἰσω (τοῦ ἐρύματος) veritus ne intro vi perrumperent (in munitionem): vide Matth. xi. 12. et exempla plura ex Polybio et Arriano,*" Raphelius's *Annotatt. Philol. in N. T. ex Xenophonte Collectæ*, p. 105.: Again in p. 182. "*Act. xxiii. 24. διασώσωσι πρὸς Φήλικα, saluum perducerent ad Felicem:—Diog. Laert. in Plat. διέσωσεν εἰς Ἀθήνας, Xen. de Exp. Cyri L. 2. p. 220. l. 38. ἀποσῶσαι εἰς τὴν Ἑλλάδα ὑμᾶς, Cyropæd. L. 5. p. 108. l. 13. ἐσώζοντο πρὸς τὸ στρατόπεδον, de Exped. Cyri L. 6. p. 297. l. 45. ἐπεθύμουν εἰς τὴν Ἑλλάδα σωθῆσθαι, Gr. Hist. L. 1. p. 337. l. 20. εἰς Βυζάντιον ἐσώθησαν, Gr. Hist. L. 1. p. 335. παρὰ δὲ Ἰπποκράτους τοῦ Μινδάρου ἐπιστολῆς εἰς Λακεδαίμονα γράμματα πεμφθέντα ἐάλωσαν εἰς Ἀθήνας:—idem compendium loquendi est Act. xxvii. 44. et 2 Tim. iv. 18."*

HIPPOLYTUS ILLUSTRATED.

v. 317. Φαι. χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίασμά τι,

Τρ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος ;

“Verte,” says the Professor, “num e calamitate ab inimico aliquo tibi allata? ἐπακτόν· ἔξωθεν ἐπηγμένον, Hesych.” [στράτευμ' ἐπακτόν ἐμβεβληκότα, *Seven at Thebes*, v. 589.]: “exponit Scholiastes, ἐπακτὴ (l. ἐπακτός) πημονή, ἔξωθεν ἐπαγομένη γοητεία παρὰ τῶν ἐχθρῶν.” The interpretation of the Scholiast is the more correct; for it was impossible for any *enemy* to act upon the *mind* of Phædra but by *witchcraft*: “Bene, et ad h. l. accommodate Hesych. ἐπηλυσία· ἐπωδὴ φαρμάκων: eandem fere vim habent vocabula ἐπαγωγή et ἐπιπομπή, de quibus disputavimus ad Timæi *Lex. Platon.* p. 84.” D. Ruhnken's *Homeri Hymnus in Cererem* Lug. Bat. 1780. p. 29. “Est ἐπάγεσθαι aliquando *adlicere, blanditiis ad se perducere*, meretrici verbum utique conveniens; a qua potestate illa itidem dicuntur ἐπαγωγή, quæ vim pel-lacem, magnumque lenocinium habent.” Hemsterhuis's *Plutus*, p. 58. Harlingæ 1744. These two senses are evidently analogous.

ἤΓΕΙΣΘΑΙ, ΤΙΘΕΣΘΑΙ, ΠΟΙΕΙΣΘΑΙ.

“*Putare, reputare, τὸ ἡγεῖσθαι* sæpe veteribus dicitur τίθεσθαι ob eam rationem, quam indicarunt Casaubon. et Hemsterhus. in *Misc. Obs.* v. 3. p. 66.—: in versu *Medeæ* 572. τὰ λῶστα καὶ κάλλιστα πολεμιώτατα τίθεσθε, scribi etiam ab Euripide potuit ἡγεῖσθε: sic paulo ante πάντ’ ἔχειν νομίζετε *Soph. Elec.* v. 1282. δαιμόνιον αὐτὸ τίθημι ἐγώ. *Philoct.* v. 513. τὸ κείνων Κακὸν τῷδε κέρδος. Μέγα τιθέμενος, *illorum damnum huic velut in lucro ponens, vel in lucri rationes referens*: proximum accedit ad illud hoc in Xenophontis qui dicitur *Agesil.* p. 66. ἐχθρὸν μὲν οὐδένα ἡγούμενος πολίτην,——σώζεσθαι δὲ πάντας κέρδος νομίζων, ζημίαν δὲ τῆς εἰ καὶ ὁ μικροῦ ἄξιος ἀπόλοιτο: sapiunt et ista Sophistam, qui meminerat ἡγεῖσθαι, et τίθεσθαι, vel τιθέναι in multis loquendi formis promiscue poni: *Heliodor.* VIII. p. 404, 30. φιλίους μᾶλλον ἢ πολεμίους τοὺς ἐπίοντας ἐπιτιθεμένη, paulo post pro τίθεσθαι, πείθεσθαι ex codicibus, hic scribendum τιθεμένη, sic v. p. 210, 14. μαλὶν ἀγαθὸν μέγιστον τιθεμένη, et VIII. p. 375, 29.: *pro nihilo ducere* Græcis dicebatur παρ’ οὐδὲν ἄγειν, παρ’ οὐδὲν ποιεῖσθαι, vel ἡγεῖσθαι, vel τίθεσθαι, quorum hoc est in *Æs. Agam.* v. 238. [παρ’ οὐδὲν, *they considered next to nothing*: Stanley translates it by

nihili fecerunt, but in his *curæ posteriores* cites *Eumen.* v. 850. and with Spanhem ad *Aristoph. Nub.* v. 1443. “per tmesin dictum vult—παρ’ οὐδὲν ἔρραν, pro παρέθεντο, παρῆραν.” Abresch does not seem to have sufficiently comprehended the force of it; for he says: “Vereor ut aliis persuadeat, mihi quidem οὐ πιστὰ λέγει, qui Suidæ assentior παρ’ οὐδὲν exponenti separatim εἰς οὐδὲν πλέον, subjecto anonymi exemplo, in quo parili ratione παρ’ οὐδὲν τίθεσθαι: cf. *Soph. Antig.* v. 35. et v. 472. nostrum *Eumen.* v. 213.” Κἄν διὰ τὰς λιτὰς, ἃς ἐποιεῖτο πρὸς τὸν πατέρα, παρ’ οὐδὲν ἡγήσαντο τὴν ζωὴν αὐτῆς *Schol. A.*] *Lucian* i. p. 528. παρ’ οὐδὲν τίθεσαι τὸν εὐεργέτην *Clem. Alex.* p. 539, 1. παρ’ οὐδὲν ἡγοῦνται τὸ ζῆν, quod ἐν οὐδενὸς τίθεσθαι λόγῳ *Pausaniæ* p. 875, 76. aliisque: *aliquid*, sive *aliquem* ἐν τιμῇ τίθεσθαι, vel ἐν αἰσχρῷ, sunt *Euripideæ* phrases; aliorum τίθεσθαι ἐν γενναίοις, ἐν φιλοσόφοις, ἐν οὐδενί, ἐν λόγῳ πολλῷ, ἐν μεγάλῳ, *in magno habere* *Sueton. Cæs.* c. 23. *Casaub. in gloria ponebant* *Livii* xxvi. c. 37. *Thom. Mag.* ἐν σπανίοις ἐτίθει, κάλλιον, ἢ σπάνιον ἡγεῖτο.” *L. C. Valckenaer’s Diatribe* p. 9. Ἐν ἀδικήματι θήσονται *Thucydides*, bk. 1. c. 35. Upon the same principle the following phrases may be explained, *Herod.* bk. 1. c. 118. οὐκ ἐν ἐλαφρῷ ἐποιεῦμην, bk. 1. c. 181. οὐκ ἐν νόμῳ ποιευμένους, bk. 6. c. 13. ἐν ΚΕΡΑΕΙ ποιεῖσθαι. The subsequent passage is cited

in the *Ler. Xenophonteum*, εἴρημα ἐποιησάμην, εἴ πως δυναίμην—αἰτήσασθαι, where the author adds, "*rationem excogitare capere qua* : v. Dresig. *V. M.* p. 423. : alii exponunt *in lucro posui*, dubito an recte : " the passage cited from the 6th bk. is, however, sufficient to confirm the interpretation, which he rejects. The reader may consult these *Class. and Bibl. Recreations*, p. 187.

PROMETHEUS ILLUSTRATED.

v. 120, ——— τὸν πᾶσι θεοῖς

δι' ἀπεχθείας ἐλθόνθ' ὅποσοι

τὴν Διὸς αὐλὴν εἰσοιχναῦσιν.

I have made some remarks upon this passage in the *Classical Journal*, No. viii. p. 434. With respect to the *Council of Gods*, which is there mentioned, and to which Prometheus alludes in this passage, I shall add the following extracts, which merit a place in the memory of the youthful student, as they will shed much light upon various passages in the classical writers—

παῦροι μὲν θνητῶν, οὐκ αἰδεσθῆναι δεξάμενοι

στέρνοις ἐγκατέθεντο.

“ Jovi Opt. Max. Assessores duodecim attributi, ut censebat antiquitas: Demochares, ὃ θεόφραστε, Ἀθηναῖοι ἦσαν, ἀλλ’ οὐχ οἱ δώδεκα θεοὶ οἱ δικάζοντες: hinc Vitruvius Proœmio *Architecturæ*, *Cum Concilium Cœlestium in sedibus immortalitatis cum dedicavisset*; et *Consentes* idcirco appellati, ut tradit Augustinus L. IV. *de Civitate Dei*, Arnobius L. III. et. L. Seneca L. 2. *Nat. Quæst.* c. xli.” A. Schotti *Nodor. Ciceron. Libr. II.* c. 15. p. 328.: “ *Consentes Dii*, ut Augustin. 4, 23. *de Civit. Dei* scribit, in consilium Jovis adhibere putabantur: de his Varro *R. R.* 1, 1, 4. ‘ *Invocabo XII. Deos Consentes*, non tamen eos urbanos, quorum imagines auratæ ad forum stant, sex mares et feminæ totidem; sed illos XII. Deos, qui maxime agricolarum duces sunt,’ quos deinde recenset: hos Ennius apud Apulei. *de Deo Socr.* p. 42. et Martian. Capell. 1. p. 15. his duobus versibus complexus est,

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo:*

horum unicuique signorum cœlestium unum assignat Manil. 2. 439. sqq.: Arnob. 3. p. 123. de Penatibus disputans inter alia, ‘Varro,’ inquit, ‘qui sunt introrsus atque in intimis penetralibus, Deos esse censet, quos loquimur, nec eorum numerum, nec nomina sciri: hos *consentes* et *complices* Etrusci

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in the *Lex. Xenophonteum*, εῖρημα ἐποισάμην, εἴ πως δυναίμην—αἰτήσασθαι, where the author adds, "*rationem excogitare cæpi qua* : v. Dresig. *V. M.* p. 423. : alii exponunt *in lucro posui*, dubito an recte : " the passage cited from the 6th bk. is, however, sufficient to confirm the interpretation, which he rejects. The reader may consult these *Class. and Bibl. Recreations*, p. 187.

PROMETHEUS ILLUSTRATED.

v. 120, ——— τὸν πᾶσι θεοῖς

δι' ἀπεχθείας ἐλθόνθ' ὅποσοι

τὴν Διὸς αὐλήν εἰσοιχναῦσιν.

I have made some remarks upon this passage in the *Classical Journal*, No. viii. p. 434. With respect to the *Council of Gods*, which is there mentioned, and to which Prometheus alludes in this passage, I shall add the following extracts, which merit a place in the memory of the youthful student, as they will shed much light upon various passages in the classical writers—

παῦροι μὲν θνητῶν, οὐκασι δεξάμενοι

στέρνοις ἐγκατέθεντο.

“ Jovi Opt. Max. Assessores duodecim attributi, ut censebat antiquitas: Demochares, ὃ θεόφραστε, Ἀθηναῖοι ἦσαν, ἀλλ’ οὐχ οἱ δώδεκα θεοὶ οἱ δικάζοντες: hinc Vitruvius Proœmio *Architecturæ*, *Cum Concilium Cœlestium in sedibus immortalitatis cum dedicavisset*; et *Consentes* idcirco appellati, ut tradit Augustinus L. IV. *de Civitate Dei*, Arnobius L. III. et. L. Seneca L. 2. *Nat. Quæst.* c. xli.” A. Schotti *Nodor. Ciceron. Libr. II.* c. 15. p. 328.: “ *Consentes Dii*, ut Augustin. 4, 23. *de Civit. Dei* scribit, in consilium Jovis adhibere putabantur: de his Varro *R. R.* 1, 1, 4. ‘ *Invocabo XII. Deos Consentes*, non tamen eos urbanos, quorum imagines auratæ ad forum stant, sex mares et feminæ totidem; sed illos XII. Deos, qui maxime agricolarum duces sunt,’ quos deinde recenset: hos Ennius apud Apulei. *de Deo Socr.* p. 42. et Martian. Capell. 1. p. 15. his duobus versibus complexus est,

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
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 magnum atrium, in quod convenirent consulturi, vel
 epulaturi: hinc est δῶμα Διὸς, (de quo v. *A.* 533.
 et Not.) in eo *consessus deorum*, ut ibid. et *epulae*
 569. sq.; confluent enim, ut heroes et ἀνακτες ad
 regem, sic dii ad Jovis δῶμα, ad consultandum, et
 ad epulandum, ut *Il.* Ψ. pr. et sæpe:—in monte
 [*Olympo*] ejusque jugis ac convallibus ædes diis fac-
 tas memorat, *Il.* A. 77.

οἷσιν ἐν μεγάροις καθήατο, ἥχι ἐκάστω

δῶματα καλὰ τέτυκτο κατὰ πύχας Οὐλύμποιο.

a monte procedit Jupiter in regiam suam, ἐὼν πρὸς
 δῶμα *A.* 532. 3. coll. 497. 8. advenienti assurgunt
 dii in ea domo (δῶματι), atrio, æde, congregati 533.
 4. 5. et finitis epulis ad somnum se composituri,
 ἔβαν οἰκόνδε ἕκαστος, *ad suam quisque domum.*"
 Heyne's *Excursus* VIII. ad Librum I. *Il.* p. 188, 9.
 Vol. IV.

AN

APPENDIX

TO THE ESSAY ENTITLED

“THE CHINA OF THE CLASSICS,”

Inserted in the Sixth Number of the CLASSICAL JOURNAL.

*Arma Deus Caesar dites meditatur ad Indos,
Et freta gemmiferi findere classe maris :
Magna via merces : parat ultima terra triumphos ;
Tigris et Euphrates sub sua jura fluent ;
Seres et Ausoniis venient provincia virgis ;
Assuescent Latio Partha tropæa Jovi.*

Propertius Bk. 3. El. 3. v. 1.

“ Cf. Claudian. Honor. v. v. 317,

———— *Victoria feretur*

Gloria Trajani ; non tam quod Tigride victo

Nostra triumphati fuerint provincia Parthi :

apparet hunc Nostri versum in mente habuisse nobilissimum Poetam—— : unice huc facit insignis Horatii locus L. 1, *Od.* 12,

Ille seu Parthos Latio imminentes

Egerit justo domitos triumpho,

Sive subjectos Orientis ora

Seras¹ et Indos:

et Flori L. 4. c. 12. 'Seres etiam habitantesque sub ipso sole Indi cum gemmis et margaritis, elephantes quoque inter munera trahentes, nihil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant:' conjungunt hi cum Seribus Indos, itidem ut noster Poeta." Brœkhusius. The Poet says that 'Cæsar intends to penetrate to the extremity of India, and that the Tigris, and the Euphrates will thus soon roll a free and independent flood: the two subsequent lines specify some of the nations comprehended in the four precedent lines: "Yes,"

¹ Read here *Seres*; for the nominative is *Ser*: thus we have in C. S. Sidonius Apollinaris, *Carm.* v. v. 43. *Ser vellera, thura Sabæus*: thus Auson. *Eidyll.* 12. in *Monosyl. de Histor.* (cited in Facciolati's *Lexicon*),

Vellera depectit nemoralia vestifluus Ser:

thus Seneca in *Herc. Œt. Act.* 2. v. 665.

Nec Mæonia distinguit acu,

Quæ Phæbeis subditus Euris

Legit Eois Ser arboribus.

Beroaldus in his note on Sueton. *Calig.* c. 52. quotes the passage of Ausonius, and adds—"Singulariter in recto casu dicitur *Ser*."

adds the Poet, "even the Seric nation shall fall beneath the Roman spear, and the fierce Parthian shall supply trophies to the Jupiter Feretrius of the Latins." If Claudian be allowed, as Brœkhusius supposes, to allude to these verses of Propertius, the interpretation, for which I contend, is at once proved; for he connects in his idea the Tigris with the *Parthia tropæa*, just as I do: any other mode of interpretation seems to me to embarrass the sentence: the words, *parat ultima terra triumphos*, seem to point to the *Seres*, or *Chinese*, as the object of the Poet's attention; for the *Seres* were called *ultimi Seres*, an expression which seems to have passed into a proverb, because the ancients planted them in the farther extremity of the Indian world: thus Seneca says in his *Hippolytus*, Ac. 2. Sc. 1. *Quæ fila ramis ultimi Seres legunt*: Again in *Hercules Cæteus*, v. 414. *Cujus triumphos ultimi Seres canunt*: thus Juvenal says in *Sat.* 6. v. 403.

*Hæc eadem novit quid toto fiat in orbe,
Quid Seres, quid Thraces agant,*

that is, "What is doing in the remotest parts of Asia, and of Europe."

In the 1501st v. of the *Agamemnon* of Æschylus, occur these lines, which are repeated at v. 1525,

κεῖσθαι δ' ἀράχνης ἐν ὑφάσματι τῷ·

δ' ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

The interpretation of Schutz is this: "A nefanda muliere sic veste captus, quemadmodum aranea bestiolam cassibus suis irretire solet." Though the reader may be startled at the novelty of the idea, yet I must confess that I take the words of the Poet to be an allusion to the dress of *royal* women, which was, as may be proved, made of *cotton*, or rather *silk*, which the ancients knew to be the production of a worm: thus Antigone says in the *Seven at Thebes*, v. 1045.

τάφον γὰρ αὐτῷ καὶ κατασκαφᾶς ἐγὼ,

γυνή περ οὔσα, τῷδε μηχανήσομαι,

κόλπω φέρουσα βυσσίνου πεπλώματος,

where βυσσίνου πεπλώματος is rightly interpreted by the Scholiast B. τοῦ βασιλικοῦ ἱματίου, and where Stanley adds: "Habitus mulierum: Eur. *Bacch.* v. 819.

Αγγ. στεῖλαι νιν (l. νυν) ἀμφὶ χρωτὶ βυσσίνους πέπλους.

Πεν. τί δὴ τόδ' εἰς γυναῖκας ἐξ ἀνδρὸς τελεῶ;

Plinius lino hyssino secundam bonitatis palmam dat, mulierum maxime deliciis:" we have in the *Orestes*, v. 1434. Ed. Pors. φάρεα πορφύρεα, Δῶρα Κλυταιμνήστρα: thus too we have in the *Hippolytus*, v. 125. φάρεα πορφύρεα: Lucian in the second Bk.

of his *True History*, c. XII. p. 111. has the following passage, ἐσθῆτι δὲ χρῶνται, ἀράχνοις λεπτοῖς, πορφύροις: Here I would ask what Lucian can mean by ἀράχνια λεπτὰ but *silk*; and is not this the ὕφασμα ἀράχνης of Æschylus? This is exactly the idea, which is associated in the minds of the classical writers with the mention of *silk*: thus Servius upon *Georg.* 2. v. 121. says: "Apud Æthiopiam, Indos, et Seras, sunt quidam in arboribus vermes, et *bombyces* appellantur, qui, in *araneorum modum*, *tenuissima fila* [the ἀράχνια λεπτὰ of Lucian] deducunt, unde est *sericum*; nam lanam arboream non possumus accipere, quia ubique procreatur." Thus Martial L. 8. *Ep.* 39.

Nec vaga tam tenui discurrit aranea tela,

Tam leve nec bombyx pendulus urget opus:

thus Pliny says of the silk-worm *Nat. Hist.* L. 11. c. 22. *Telas araneorum modo texunt*: thus Heliodorus L. 10. *Hist.*, says Cerda upon the passage of Virgil, "Aperte ait confici stamina apud Seras ab *araneis*:" thus Pausanias says that the silk-worm bears the nearest resemblance to a *spider*: thus Clemens Alexandrinus says in his *Pædagogus* (L. 2. p. 234. Potter's Ed.), εἰ δὲ συμπεριφέρεσθαι χρὴ, εὐλίγον ἐνδοτέον αὐταῖς μαλακωτέροις χρῆσθαι τοῖς ὕφασμασιν· μόνον τὰς μεμωρημένας λεπτουργίας, καὶ τὰς ἐν ταῖς ὕφαῖς περιέργους πλοκάς, ἐκποδῶν μεθι-

στάντας· νῆμα χρυσοῦ, καὶ σῆρας Ἰνδικούς, καὶ τοὺς
περιέργους βόμβυκας χαίρειν ἑώντας· ὃς σκώληξ φύεται
τὸ πρῶτον· εἶτα ἐξ αὐτοῦ δασεῖα ἀναφαίνεται κάμπη·
μεθ' ἣν εἰς τρίτην μεταμόρφωσιν νεοχμοῦται βομβύλιον·
οἱ δὲ νεκύδαλον αὐτὸ καλοῦσιν· ἐξ οὗ μακρὸς τίκτεται
στήμων, καθάπερ ἐκ τῆς ἀράχνης ὁ τῆς ἀράχνης μίτος.
Thus Dionysius says in his *Οἰκουμένης Περιήγησις*
v. 752.

καὶ Τόχαροι, Φρούροι τε, καὶ ἔθνεα βάρβαρα Σηθῶν,
οἳ τε βόας μὲν ἀναίνονται καὶ ἴφια μῆλα,
αἰόλα δὲ ξαίνοντες ἐρήμης ἄνθεα γαίης,
εἴματα τεύχουσιν πολυδαίδαλα, τιμήεντα,
εἰδόμενα χροίῃ λειμωνίδος ἄνθεσι ποίης·
κείνοις οὔτι κεν ἔργον ἀραχνάων ἐρίσειεν.

But Lucian says ἀράχνια πόρφυρα: thus in the
passages of the *Orestes*, and the *Hippolytus* we have
φάρεα πορφύρεα, which corresponds to the βυσσίνους
πέπλους in the *Bacchæ*, and the βυσσίνου πεπλώματος
in the *Seven at Thebes*: hence we learn the fact,
which will enable the attentive reader to determine
the meaning of several passages in the classical writers,
that the Greeks dipped their silk and cotton in purple: thus Horace says *Carm.* 4, 13, 9. *Nec Coæ
referunt jam tibi purpuræ*, where an ancient com-
mentator says, “*Pretiosæ a loco, nam in Co insula
vestes tenuissimæ texuntur ad delicias muliebres et*

luxum, optimaque purpura tinguntur;" and we have in *Juv. Sat.* 8. 101. *Conchylia Coa*, where Ruperti observes: "Purpuræ Coæ, vestes Coæ conchyliatæ, i. e. purpuræ infectæ; eadem tinguebantur etiam purpura, et inter insulas Ægei maris, Con et Nyssum, sc. Porphyrim, magna muricum copia capiebatur: v. Jani ad *Hor. Od.* iv. 13, 13. et Harduin. ad *Plin.* v. 31. §. 36." Hence Hesychius explains βύσσινον by πορφυροῦν, and Soping. there says: "Quod tamen diversum a purpura, Lucas. ὁ πλούσιος ἐνεδιδύσκετο πορφύραν καὶ βύσσιον: neque coloris est, sed lini delicatissimi, *Plin.* l. 19. c. 1.:" H. Stephens, in the Index to his *Greek Thesaurus*, has fallen into the same mistake, as he quotes these very words: Constantine, himself unacquainted with the origin of the error, says, "Ex his constat Suidam et Hesych. ignorasse quid βύσσιος:" and Hoffman, in his *Lexicon Universale*, says, after having cited the passage of St. Luke, "Unde colligitur a purpura vestem byssinam distinctam fuisse, quod notandum contra veteres Grammaticos, qui *byssinum* colorem *purpureum* interpretati sunt:" he also adds, "Ap. *Plin.* vero l. 9. c. 41." [c. 65. Ed. Bipont.], "ubi de byssini tingendi ratione, sicut olim legebatur, *hyssinum* reponit Dalechamp.:" the words of Pliny are, "Quin et terrena miscere, coccoque tinctum Tyrio tingere, ut fieret hyssinum:" from what has already been

said, and from what will be said below, the reader will, I think, not be inclined to doubt the genuineness of this reading. Again Hesychius says—βύσσινά· πορφυρά, while Suidas says—βύσσινον· βύσσω βεβαμμένον: Kuster here makes a remark similar to the remark of Soping. above, “Hanc interpretationem non probo, quoniam βύσσος non est coloris, sed lini genus:” Again Suidas says—βύσσον, ὀξύτωνος, βαρυτώνος· δὲ σημαίνει βαφὴν ἐκ πορφύρας, where Kuster, under the same error, writes thus: “Imo aliud est *byssus*, et aliud *purpura* est, ut ex veteribus scriptoribus satis constat: male ergo ista Suidas hic confundit.” Alberti observes upon the passage of Hesychius: “In *Excerptis ex Moschophulo* MS. in *Agapetum*, ap. cl. Fabric. *Bibl. Gr.* XII. p. 306. βύσσος, τὸ κόκκινον βάμμα, ὅπερ λέγουσι ἰδιωτικῶς ἀληθινόν, καὶ λέγεται ἀπὸ τοῦ βύειν τοὺς ὄσους, ἤγουν τοὺς ὀφθαλμούς· λέγεται δὲ καὶ τὸ κόκκινον ἔνδυμα, βύσσος.” In the following passage of Salmasius, extracted from his *Plinianæ Exercitationes in C. J. S. Polyhistora*, p. 272. that microcosm of classical knowledge (as Dr. Parr emphatically styled it to me), this great critic may be thought at the first sight to have seen the reason of these glosses, “Cum inter purpureum et coccinum hic color sit, non mirum alios pro *cocco*, alios pro *purpureo*, *hysginum* usurpasse: Hesych. βυσσός· χρώμα ἀντὶ τῆς ὕσγης παραλαμβανόμενου:

idem βύσσινα interpretatur πορφυρᾶ:" but that this was not the case will appear evident from his note on Tertullian *de Pall.* p. 219. (quoted in Pitiscus's *Lex. Antiquitatum Romanarum* under the word *Byssus*): "Byssus de colore purpureo etiam exponitur a quibusdam: Hesych. βύσσινον πορφυροῦν, *a flore byssi, vel lini, qui purpurei coloris est.*" Pitiscus himself has given an interpretation equally ingenious, but equally erroneous: "Vestes mollissimæ ac tenuissimæ ex illa lini specie pretiosissima conficiebantur, et hæ, quoniam pretiosissimæ, et, ut dixit Plin. XIX. 1., mulierum deliciæ erant, ideo ferme purpura tegebantur; quæ res veteres grammaticos in errorem impulit, ut *byssinum* colorem *purpureum* interpretarentur." Hence too the *Etymologicum Magnum* says—βύσσος, εἶδος βοτάνης, ἐξ οὗ καὶ τὰ ἀπ' αὐτῆς **BAITOMENA** ἱμάτια, βύσσινα λέγονται.

The dress worn by the Roman nobility was, as every scholar knows, *purple*; but Ammianus Marcellinus says, in his 23d book, that "the celebrated silk of the Seres anciently composed the dress of the Roman nobility, but was in his age the extravagant and indiscriminate clothing of the lower ranks:" here then we clearly see that the dress of the Roman nobility was often, if not always, *silk stained with purple*. The constitution of the Emperor Theodosius (cited

in J. Rosinus's *Antiq. Rom. Corp. absolut.* Ed. Schrevelius, p. 359.) may be here cited—"Nec pallia quis tunicasque domi sericas contextat aut faciat, quæ tincta conchylio, nullius alterius permissione contexta sint, proferantur ex ædibus, tradanturque tunicæ aut pallia ex omni parte texturæ cruore infectæ conchylii, nulla stamina subtexantur tincta conchylio, nec ejusdem infectionis arguto pectine solidanda fila decurrant, &c. &c.": hence, in the Glossarium Isidori, "*Bombucinare, purpuram facere;*" "*bombycinatores, purpuram facientes.*" The Coan vests were also fancifully interwoven with gold, as we learn from Tibullus 2, 6, 35.

Illa geret vestes tennes, quas femina Coa

Texuit, auratas disposuitque vias:

And from the *Hippolytus* of Seneca (cited in Rosinus), Act. 2. Sc. 1.

Removete famulæ purpura, atque auro illitas

Vestes, procul sit muricis Tyrii rubor;

Quæ fila ramis ultimi Seres legunt.

This is still the practice in the east, as the reader will learn from the following observations, which were communicated to me by that intelligent traveller, Mr. Barrow: "In India the muslins interwoven with gold, so closely indeed, as to exhibit almost a total plate of gold, are known as dresses of ceremony by the name of *Kinkauhs*: they look like the dresses

of our tinselled kings and queens on the stage: in China, however, they confine their threads of gold and silver to silk, and never attempt to interweave them in their cotton cloths, whereas in India they interweave them solely in their cottons, a distinction not unworthy of notice." Thus Alcimus Avitus, L. 3. (cited by Vossius *de Origine et Progressu Idolol.* L. iv. c. 90.),

————— *Fulgidus auro*

Serica bis coctis mutabat tegmina blattis :

Thus Galen *περὶ διαγνώσεως καὶ θεραπείας τῶν ἐν τῇ ἑκάστη ψυχῇ ἰδίων πάθων*, c. 9. tom. vi. *Oper. Galen. et Hippocratis*, p. 513. (cited in Vicat's *Vocabularium utriusque Juris*), *Τούτου τοῦ γένους ἐστὶ τὰ χρυσούφη τῶν ἱματίων, ἣ ὕλης δεόμεθα πόρρωθεν κομιζομένης, ὥσπερ τῶν σηρικῶν ὀνομαζομένων*, which Vicat translates thus—'Hujus generis vestimenta auro contexta, aut supervacuum aliquod opus habentia, aut quæ materiam ex longinquo adlatam desiderant, ut quæ vocant *serica*.' Hence we see the mistake of Antonius Thylesius (quoted in the passage of Pitiscus), who says that the Byssus was almost of a *golden* colour. Pitiscus adds—"Sed errat; non est enim coloris, sed, ut ex his, qui pure locuti sunt, constat lini præstantissimi genus." We may here remark, that it was as obvious a mistake to say that the Byssus was of a *golden* colour, as it was to say that it

was of a *purple* colour ; for both was sometimes used, as we have seen, in the manufacture of the silk for dresses. As then the *Coan vests* are often distinguished from the *purple robes*, though they were often stained with purple ; so the *Byssus*, or *Serica*, is often distinguished from purple, though it was often stained with purple : thus Tibullus, 2, 4, 29. says,

Hic dat avaritiæ stimulos, hinc Coa puellis

Vestis, et a rubro lucida concha mari :

And Ovid *Art. Amor.* 2, 298. says,

Sive erit in Tyrüs, Tyrios laudabis amictus,

Sive erit in Cois, Coa decere puta.

Pitiscus quotes the following curious passage from Tertullian *de Cultu Femin.* c. 13. “ Vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiae : ” the Christian orator, it may be here remarked, quaintly says, 1. *serico probitatis*, because silk is transparent, and probity has nothing concealed ; 2. *byssino sanctitatis*, because the *byssus*, or cotton, which is white, is an emblem of sanctity (hence Eucher. *Instruct.* 1. in Pitiscus says—*Byssus castitatis, vel continentiae candor*) ; 3. *purpura pudicitiae*, because modesty blushes like crimson, or purple. The ancients perpetually confounded silk with cotton, and it was a very natural mistake : the origin of both

was indistinctly known; both came from a very remote country; silk is transparent in the shape of gauze, and cotton is also transparent in its finest state, as in the muslins of India: Eustathius on Dionysius (quoted in Dasqueius's *Silius Ital.* on book vi. v. 1.) says—*φασὶ δὲ σιρικὰ παρ' Ἰνδοῖς γίνεσθαι ἐκ τινῶν φλοιῶν ξαινομένης βύσσου*: Eucher. ad Salon. c. 3. (quoted in Savaro's C. S. S. Apollinaris on *Ep.* vi. book 7.) says, “Byssus genus serici grossioris pariter, et fortioris;” to cite more instances would be superfluous: the context will generally enable the student to ascertain which of the two is meant in any particular passage.

As it is my intention, in the discussion of this recondite subject, to produce from the Classical writers every passage, which can be deemed important, I shall now produce the following citations from Claudian, of which three or four will confirm what has been already advanced, and to the remainder of which I may have some occasion to refer.

“Jam parat auratas trabeas, cinctusque micantes

“Stamine, quod molli tondent de stipite Seres,

“Frondea lanigeræ carpentes vellera sylvæ:

“Et longum tenues tractus producit in aurum,

“Filaque concreto cogit squalere metallo:

“Qualis purpureas præbebat candida vestes

“ Numinibus Latona suis, cum sacra redirent

“ Ad loca nutricis jam non errantia Deli.”

v. 178. *In Probini et Olybrii Fratr. Cons. Panegyri.*

Gesner says in the note: “ Serici ratio adhuc ignota eo tempore, et cum xylino s. gossypio confusa: Justiniani demum ætate innotuit: filis lineis, vel laneis ita subtilia inducuntur fila metallica, ut concreta hæc illis, et velut innata videantur: illa jam fila lanea squalent auro, i. e. aureis velut squamis obducta et tecta sunt.”

“ Vobis rubra dabunt pretiosas æquora conchas;

“ Indus ebur, ramos Panchaia, vellera Seres.”

De Tertio Cons. Honorii, v. 210.

Gesner here says: “ Quæ sunt apud antiquiores V. G. Pausaniam *El. 2.* extr. de natura serici, ab hodierna experientia abhorrentia, ea mercatoriae vanitati videntur adscribenda, quorum interesset, veram rationem non vulgari.”

“ Tu licet extremos late dominare per Indos,

“ Te Medus, te mollis Arabs, te Seres adorent.”

De Quarto Consulatu Honor. v. 257.

“ —————Asperat Indus

“ Velamenta lapia, pretiosaque fila smaragdis

“ Ducta virent: amethystus inest, et fulgor Iberus -

“ Temperat arcanis hyacinthi cœrula flammis:

“ Nec rudis in tali sufficit gratia textu:

adds the Poet, "even the
 beneath the Roman spear, and
 shall supply trophies to the
 Latins." If Claudian be allu-
 supposes, to allude to these
 interpretation, for which I can
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Seres legunt : Again in *Her-*
Cujus triumphos ultimi Seres
 says in *Sat. 6. v. 403.*

Hæc eadem novil quæ

Quid Seres, quid Turci

that is, "What is doing in
 and of Europe."

In the 1501st v. of the *Ag-*
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from what will be said below, the reader
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 ρουν τοὺς ὄσσω, ἔχουν τοὺς ὀφθαλμούς·
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*Hæc eadem novit quid toto fiat in orbe,
Quid Seres, quid Thraces agant,*

that is, "What is doing in the remotest parts of Asia, and of Europe."

In the 1501st v. of the *Agamemnon* of Æschylus, occur these lines, which are repeated at v. 1525,

κεῖναι δ' ἀράχνης ἐν ὑφάσματι τῷ
 δ' ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

The interpretation of Schutz is this: "A nefanda muliere sic veste captus, quemadmodum aranea bestiolam cassibus suis irretire solet." Though the reader may be startled at the novelty of the idea, yet I must confess that I take the words of the Poet to be an allusion to the dress of *royal* women, which was, as may be proved, made of *cotton*, or rather *silk*, which the ancients knew to be the production of a worm: thus Antigone says in the *Seven at Thebes*, v. 1045.

τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγὼ,
 γυνή περ οὔσα, τῷδε μηχανήσομαι,
 κόλπῳ φέρουσα βυσσίνου πεπλώματος,

where βυσσίνου πεπλώματος is rightly interpreted by the Scholiast B. τοῦ βασιλικοῦ ἱματίου, and where Stanley adds: "Habitus mulierum: Eur. *Bacch.* v. 819.

Ἀγγ. στεῖλαι νιν (l. νυν) ἀμφὶ χρωτὶ βυσσίνους πέπλους.

Πεν. τί δη τόδ' εἰς γυναῖκας ἐξ ἀνδρὸς τελεῶ;

Plinius lino byssino secundam bonitatis palmam dat, mulierum maxime deliciis:" we have in the *Orestes*, v. 1434. Ed. Pors. φάρεα πορφύρεα, Δῶρα Κλυταιμνήστρα: thus too we have in the *Hippolytus*, v. 125. φάρεα πορφύρεα: Lucian in the second Bk.

of his *True History*, c. XII. p. 111. has the following passage, ἐσθῆτι δὲ χρῶνται, ἀραχνίσις λεπτοῖς, πορφύροις: Here I would ask what Lucian can mean by ἀράχνια λεπτά but *silk*; and is not this the ὕφασμα ἀράχνης of Æschylus? This is exactly the idea, which is associated in the minds of the classical writers with the mention of *silk*: thus Servius upon *Georg.* 2. v. 121. says: "Apud Æthiopiam, Indos, et Seras, sunt quidam in arboribus vermes, et *bombyces* appellantur, qui, in *araneorum modum*, *tenuissima fila* [the ἀράχνια λεπτά of Lucian] deducunt, unde est *sericum*; nam lanam arboream non possumus accipere, quia ubique procreatur:" Thus Martial L. 8. *Ep.* 39.

Nec vaga tam tenui discurrit aranea tela,

Tam leve nec bombyx pendulus urget opus:

thus Pliny says of the silk-worm *Nat. Hist.* L. 11. c. 22. *Telas araneorum modo texunt*: thus Heliodorus L. 10. *Hist.*, says Cerda upon the passage of Virgil, "Aperte ait confici stamina apud Seras ab *araneis*:" thus Pausanias says that the silk-worm bears the nearest resemblance to a *spider*: thus Clemens Alexandrinus says in his *Pædagogus* (L. 2. p. 234. Potter's Ed.), εἰ δὲ συμπεριφέρεσθαι χρῆ, ὀλίγον ἐνδοτέον αὐταῖς μαλακωτέροις χρῆσθαι τοῖς ὑφάσμασιν· μόνον τὰς μεμωρημένας λεπτουργίας, καὶ τὰς ἐν ταῖς ὑφαῖς περιέργους πλοκάς, ἐκποδῶν μεθι-

στάντας· νῆμα χρυσοῦ, καὶ σῆρας Ἰνδικούς, καὶ τοὺς
 περιέργους βόμβικας χαίρειν ἐῶντας· ὃς σκώληξ· φύεται
 τὸ πρῶτον· εἴτα ἐξ αὐτοῦ δασεῖα ἀναφαίνεται κάμπη·
 μεθ' ἣν εἰς τρίτην μεταμόρφωσιν νεοχμοῦται βομβύλιον·
 οἱ δὲ νεκύδαλον αὐτὸ καλοῦσιν· ἐξ οὗ μακρὸς τίκτεται
 στήμων, καθάπερ ἐκ τῆς ἀράχνης ὁ τῆς ἀράχνης μίτος.
 Thus Dionysius says in his *Οἰκουμένης Περιήγησις*
 v. 752.

καὶ Τόχαροι, Φρούροι τε, καὶ ἔθνη βάρβαρα Σηρῶν,
 οἳ τε βόας μὲν ἀναίνονται καὶ ἴφια μῆλα,
 αἰόλα δὲ ξαίνοντες ἐρήμης ἀνθεα γαίης,
 εἴματα τεύχουσιν πολυδαίδαλα, τιμήντας,
 εἰδόμενα χροίῃ λειμωνίδος ἄνθεσι ποίης·
 κείνοις οὔτι κεν ἔργον ἀραχνῶν ἐρίσειεν.

But Lucian says ἀράχνια πόρφυρα: thus in the
 passages of the *Orestes*, and the *Hippolytus* we have
 φάρεα πορφύρεα, which corresponds to the βυσσίνους
 πέπλους in the *Bacchæ*, and the βυσσίνου πεπλώματος
 in the *Seven at Thebes*: hence we learn the fact,
 which will enable the attentive reader to determine
 the meaning of several passages in the classical writers,
*that the Greeks dipped their silk and cotton in pur-
 ple*: thus Horace says *Carm.* 4, 13, 9. *Nec Coæ
 referunt jam tibi purpuræ*, where an ancient com-
 mentator says, “*Pretiosæ a loco, nam in Co insula
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luxum, optimaque purpura tinguntur;" and we have in Juv. *Sat.* 8. 101. *Conchylia Coa*, where Ruperti observes: "Purpuræ Coæ, vestes Coæ conchyliatæ, i. e. purpuræ infectæ; eadem tinguebantur etiam purpura, et inter insulas Ægei maris, Con et Nyssum, sc. Porphyrin, magna muricum copia capiebatur: v. Jani ad Hor. *Od.* iv. 13, 13. et Harduin. ad Plin. v. 31. §. 36." Hence Hesychius explains βύσσινον by πορφυροῦν, and Soping. there says: "Quod tamen diversum a purpura, Lucas. ὁ πλούσιος ἐνεδιδύσκετο πορφύραν καὶ βύσσον: neque coloris est, sed lini delicatissimi, Plin. l. 19. c. 1.:" H. Stephens, in the Index to his *Greek Thesaurus*, has fallen into the same mistake, as he quotes these very words: Constantine, himself unacquainted with the origin of the error, says, "Ex his constat Suidam et Hesych. ignorasse quid βύσσης:" and Hoffman, in his *Lexicon Universale*, says, after having cited the passage of St. Luke, "Unde colligitur a purpura vestem byssinam distinctam fuisse, quod notandum contra veteres Grammaticos, qui *byssinum* colorem *purpureum* interpretati sunt:" he also adds, "Ap. Plin. vero l. 9. c. 41." [c. 65. Ed. Bipont.], "ubi de byssini tingendi ratione, sicut olim legebatur, *hysginum* reponit Dalechamp.:" the words of Pliny are, "Quin et terrena miscere, coccoque tinctum Tyrio tingere, ut fieret hysginum:" from what has already been

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Texuit, auratas disposuitque vias:

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Removete famulæ purpura, atque auro illitas

Vestes, procul sit muricis Tyrii rubor;

Quæ fila ramis ultimi Seres legunt.

This is still the practice in the east, as the reader will learn from the following observations, which were communicated to me by that intelligent traveller, Mr. Barrow: "In India the muslins interwoven with gold, so closely indeed, as to exhibit almost a total plate of gold, are known as dresses of ceremony by the name of *Kinkauhs*: they look like the dresses

of our tinselled kings and queens on the stage: in China, however, they confine their threads of gold and silver to silk, and never attempt to interweave them in their cotton cloths, whereas in India they interweave them solely in their cottons, a distinction not unworthy of notice." Thus Alcimus Avitus, L. 3. (cited by Vossius *de Origine et Progressu Idolol.* L. iv. c. 90.),

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Pitiscus quotes the following curious passage from Tertullian *de Cultu Femin.* c. 13. “*Vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiae:*” the Christian orator, it may be here remarked, quaintly says, 1. *serico probitatis*, because silk is transparent, and probity has nothing concealed; 2. *byssino sanctitatis*, because the *byssus*, or cotton, which is white, is an emblem of sanctity (hence Eucher. *Instruct.* 1. in Pitiscus says—*Byssus castitatis, vel continentiae candor*); 3. *purpura pudicitiae*, because modesty blushes like crimson, or purple. The ancients perpetually confounded silk with cotton, and it was a very natural mistake: the origin of both

was indistinctly known; both came from a very remote country; silk is transparent in the shape of gauze, and cotton is also transparent in its finest state, as in the muslins of India: Eustathius on Dionysius (quoted in Dasqueius's *Silius Ital.* on book vi. v. 1.) says—*φασὶ δὲ σερικὰ παρ' Ἰνδοῖς γίνεσθαι ἐκ τινῶν φλοιῶν ξαινομένης βύσσου*: Eucher. ad Salon. c. 3. (quoted in Savaro's C. S. S. Apollinaris on *Ep.* vi. book 7.) says, “Byssus genus serici grossioris pariter, et fortioris:” to cite more instances would be superfluous: the context will generally enable the student to ascertain which of the two is meant in any particular passage.

As it is my intention, in the discussion of this recondite subject, to produce from the Classical writers every passage, which can be deemed important, I shall now produce the following citations from Claudian, of which three or four will confirm what has been already advanced, and to the remainder of which I may have some occasion to refer.

“Jam parat auratas trabeas, cinctusque micantes

“Stamine, quod molli tondent de stipite Seres,

“Frondea lanigeræ carpentes vellera sylvæ:

“Et longum tenues tractus producit in aurum,

“Filaque concreto cogit squalere metallo:

“Qualis purpureas præbebat candida vestes

“ Numinibus Latona suis, cum sacra redirent

“ Ad loca nutricis jam non errantia Deli.”

v. 178. *In Probrini et Olybrii Fratr. Cons. Panegy.*

Gesner says in the note: “ Serici ratio adhuc ignota eo tempore, et cum xylino s. gossypio confusa: Justiniani demum ætate innotuit: filis lineis, vel laneis ita subtilia inducuntur fila metallica, ut concreta hæc illis, et velut innata videantur: illa jam fila lanea squalent auro, i. e. aureis velut squamis obducta et tecta sunt.”

“ Vobis rubra dabunt pretiosas æquora conchas;

“ Indus ebur, ramos Panchaia, vellera Seres.”

De Tertio Cons. Honorii, v. 210.

Gesner here says: “ Quæ sunt apud antiquiores V. G. Pausaniam *El.* 2. extr. de natura serici, ab hodierna experientia abhorrentia, ea mercatoriæ vanitati videntur adscribenda, quorum interesset, veram rationem non vulgari.”

“ Tu licet extremos late dominare per Indos,

“ Te Medus, te mollis Arabs, te Seres adorent.”

De Quarto Consulatu Honor. v. 257.

“ —————Asperat Indus

“ Velamenta lapis, pretiosaque fila smaragdis

“ Ducta virent: amethystus inest, et fulgor Iberus -

“ Temperat arcanis hyacinthi cœrulea flammis:

“ Nec rudis in tali sufficit gratia textu:

luxum, optimaque purpura tinguntur;" and we have in Juv. *Sat.* 8. 101. *Conchyliæ Coæ*, where Ruperti observes: "Purpuræ Coæ, vestes Coæ conchyliatæ, i. e. purpuræ infectæ; eadem tinguebantur etiam purpura, et inter insulas Ægei maris, Con et Nyssum, sc. Porphyrim, magna muricum copia capiebatur: v. Jani ad Hor. *Od.* iv. 13, 13. et Harduin. ad Plin. v. 31. §. 36." Hence Hesychius explains βύσσινον by πορφυροῦν, and Soping. there says: "Quod tamen diversum a purpura, Lucas. ὁ πλούσιος ἐνεδιδύσκετο πορφύραν καὶ βύσσιον: neque coloris est, sed lini delicatissimi, Plin. l. 19. c. 1.:" H. Stephens, in the Index to his *Greek Thesaurus*, has fallen into the same mistake, as he quotes these very words: Constantine, himself unacquainted with the origin of the error, says, "Ex his constat Suidam et Hesych. ignorasse quid βύσσιος:" and Hoffman, in his *Lexicon Universale*, says, after having cited the passage of St. Luke, "Unde colligitur a purpura vestem byssinam distinctam fuisse, quod notandum contra veteres Grammaticos, qui byssinum colorem purpureum interpretati sunt:" he also adds, "Ap. Plin. vero l. 9. c. 41." [c. 65. Ed. Bipont.], "ubi de byssini tingendi ratione, sicut olim legebatur, *hysginum* reponit Dalechamp.:" the words of Pliny are, "Quin et terrena miscere, coccoque tinctum Tyrio tingere, ut fieret hysginum:" from what has already been

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Sive erit in Cois, Coa decere puta.

Pitiscus quotes the following curious passage from Tertullian *de Cultu Femin.* c. 13. "Vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiae:" the Christian orator, it may be here remarked, quaintly says, 1. *serico probitatis*, because silk is transparent, and probity has nothing concealed; 2. *byssino sanctitatis*, because the *byssus*, or cotton, which is white, is an emblem of sanctity (hence Eucher. *Instruct.* 1. in Pitiscus says—*Byssus castitatis, vel continentiae candor*); 3. *purpura pudicitiae*, because modesty blushes like crimson, or purple. The ancients perpetually confounded silk with cotton, and it was a very natural mistake: the origin of both

was indistinctly known; both came from a very remote country; silk is transparent in the shape of gauze, and cotton is also transparent in its finest state, as in the muslins of India: Eustathius on Dionysius (quoted in Dasqueius's *Silius Ital.* on book vi. v. 1.) says—*φασὶ δὲ σηρικὰ παρ' Ἰνδοῖς γίνεσθαι ἐκ τινῶν φλοιῶν ξαινομένης βύσσου*: Eucher. ad Salon. c. 3. (quoted in Savaro's C. S. S. Apollinaris on *Ep.* vi. book 7.) says, “Byssus genus serici grossioris pariter, et fortioris:” to cite more instances would be superfluous: the context will generally enable the student to ascertain which of the two is meant in any particular passage.

As it is my intention, in the discussion of this recondite subject, to produce from the Classical writers every passage, which can be deemed important, I shall now produce the following citations from Claudian, of which three or four will confirm what has been already advanced, and to the remainder of which I may have some occasion to refer.

“Jam parat auratas trabas, cinctusque micantes

“Stamine, quod molli tondent de stipite Seres,

“Frondea lanigeræ carpentes vellera sylvæ:

“Et longum tenues tractus producit in aurum,

“Filaque concreto cogit squalere metallo:

“Qualis purpureas præbebat candida vestes

“ Numinibus Latona suis, cum sacra redirent

“ Ad loca nutricis jam non errantia Deli.”

v. 178. *In Probini et Olybrii Fratr. Cons. Panegy.*

Gesner says in the note : “ Serici ratio adhuc ignota eo tempore, et cum xylino, s. gossypio confusa : Justiniani demum ætate innotuit : filis lineis, vel laneis ita subtilia inducuntur fila metallica, ut concreta hæc illis, et velut innata videantur : illa jam fila lanea squalent auro, i. e. aureis velut squamis obducta et tecta sunt.”

“ Vobis rubra dabunt pretiosas æquora conchas ;

“ Indus ebur, ramos Panchaia, vellera Seres.”

De Tertio Cons. Honorii, v. 210.

Gesner here says : “ Quæ sunt apud antiquiores V. G. Pausaniam *El.* 2. extr. de natura serici, ab hodierna experientia abhorrentia, ea mercatoriæ vanitati videntur adscribenda, quorum interesset, veram rationem non vulgari.”

“ Tu licet extremos late dominare per Indos,

“ Te Medus, te mollis Arabs, te Seres adorent.”

De Quarto Consulatu Honor. v. 257.

“ —————Asperat Indus

“ Velamenta lapis, pretiosaque fila smaragdis

“ Ducta virent : amethystus inest, et fulgor Iberus -

“ Temperat arcanis hyacinthi cœrula flammis :

“ Nec rudis in tali sufficit gratia textu :

" Auget acus meritum, picturatumque metallis
 " Vivit opus, multaque ornantur jaspide cultus,
 " Et variis spirat Nereia bacca figuris :
 " Quæ tantum potuit digitis mollire rigorem
 " Ambitiosa colus ? vel cujus pectûnis arte
 " Traxerunt solidæ gemmarum stamina telæ ?
 " Invia quis calidi scrutatus stagna profundi
 " Tethyos invasit gremium ? Quis divitis algæ
 " Germina flagrant inter quæsit venas ?
 " Quis junxit lapides ostro ? quis miscuit ignes
 " Sidonii rubrique maris ? Tribuere colorem
 " Phœnices, Seres subtemina, pondus Hydaspes.¹"

De Quarto Consulatu Honorii, v. 585.

" Pars infecta croco velamina lutea² Serum
 " Pandite, Sidoniasque solo prosternite vestes."

De Nuptiis Hon. et Mariæ, v. 211.

¹ The curious reader may compare with this ample description of Claudian, the following passage from Tertullian *De Cultu Feminino*, L. I. c. 10. "Age nunc si ab initio rerum et Milesii oves tonderent, et Seres arbores nerent, et Tyrii tinguerent, et Phryges insuerent, et Babylonii intexerent, et margaritæ canderent, et ceraunia coruscarent."

² I shall digress a little here to observe that the wedding garments of the ancients were white, as Professor Brunings remarks in his admirable *Compendium Antiquitatum Græcarum e Profanis Sacrorum*, p. 93. "Vestes nuptiales in nuptiis Hebræorum summe necessariæ sunt habitæ jam Samsonis ævo *Judic.* XIV. 12.:

“ ———Te grandibus India gemmis,
 “ Te foliis Arabes ditent, te vellere Seres.”

In Eutropium, Lib. i. v. 225.

“ Quem puer arridens pretioso stamine Serum
 “ Velavit.”

In Eutropium, Lib. i. v. 304.

clarissimus est locus *Matth.* xxii. 11. ubi occurrit in convivio nuptiali homo οὐκ ἐνδεδυμένος ἔνδυμα γάμου, *non indutus nuptiali vestitu*: occurrunt ibidem tenebræ exteriores, extra cœnaculum lampadum splendore illustratum: albas fuisse vestes nuptiales puritatis et gaudii indices, probat ex Athenæo Dougtaeus *Anal.* i. p. 23.: hic color optime vestem spirituales repræsentat, purissimam Christi justitiam et niveam sanctitatem per fidem et sanctimoniam studium induendam: huc pertinet locus insignis *Apoc.* xix. 7. 8. ubi vestis nuptialis allegatur et describitur: Aristophanes γαμικᾶς χλαμίδας memorat; Homer. καλὰ ἐννύσθαι, *pulcra veste indui* ob nuptias jubet, *Odys.* vi. v. 28.” “ The following extract,” says Mr. Burder in his *Oriental Customs*, Vol. II. p. 307. “ will show the importance of having a suitable garment for a marriage-feast, and the offence taken against those who refuse it, when presented as a gift: ‘ The next day, Dec. 3, the king sent to invite the ambassadors to dine with him once more: the Mehemander told them, it was the custom that they should wear over their own clothes the best of those garments, which the king had sent them: the ambassadors at first made some scruple of that compliance; but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands, if they presented themselves before him without any marks of his liberality, they at last resolved to do it; and after their example, all the rest of

" Parte alia spumis fumantem Serica frena
 " Sanguineis, primæ signatus flore juventæ,
 " Eucherius flectebat equum, jaculisque vel arcu
 " Aurea purpureos tollentes cornua cervos
 " Aureus ipse ferit."

De Laudibus Stilich. Lib. II. v. 350.

Gesner here says: " Hic puto aurea, et purpureos ad colorem filorum vestis simpliciter respicere."

" Quod picturatas galeæ Junonia cristas
 " Ornet avis, vel quod rigidos vibrata per armos

the retinue.' *Ambassadors' Travels*, p. 188." "Dr. Macknight," as Dr. Harwood observes in his *New Introduction to the Study and Knowledge of the New Testament*, Vol. II. p. 123. "hath well illustrated this parable: 'it seems,' says this learned and judicious commentator, 'that before the guests were admitted into the hall of entertainment, they were taken into some apartment of the palace, where the king viewed them to see that they were all dressed in a manner suitable to the occasion; here he found one that had not on a wedding garment, and being provoked at the affront, he ordered him to be immediately thrust out of the palace,'" as Prof. Bruunings says above—"Extra cœnaculum lampadum splendore illustratum."

The *velamina lutea Serum*, mentioned in this passage of Claudian, may be explained by the following passage in that monument of ingenuity, eloquence, and learning, Mr. Maurice's *Indian Antiquities*, Vol. VII. p. 245.: he observes, that "the greatest part of the silk produced in Bengal, and other parts of India, is exported raw" [the *σπινθὴν ῥίμα* of the classic writers], "and in its original yellow colour."

“*Rubra subaurato crispentur serica dorso.*”

De Sexto Consulatu Honorii, v. 575.

I shall now present the reader with an extract from a letter written by the Rev. Dr. Vincent, and addressed to the Editor of the CLASSICAL JOURNAL:

“I trust that I have proved from authentic documents the points this writer [Mr. Patrick] labours: he has few citations, which have escaped me, except that from Pliny, at the commencement, respecting the silk-worm: I may have mistaken him, but I think he has fallen into an error in regard to the Shathaioi and Sopithes: they were on the Indus, and I have hinted that they were not Hindoos, but a foreign tribe—Tartars, I suspect, from their moving in waggons, and using them for a rampart, but their women burn themselves, which is Hindoo: the Tartars on the west of China were always called *Kathai*, and all the travellers, who approached Tartary by land on the north of Imaus, always found *Kathai*, as M. Polo, Rubriques, and Carpini: the horde of Zinghis was *Kathai*, whose grandson Koblai was the conqueror of China in the 13th century; and this name of *Kathai* extended with their conquests even to Poland; the Tartars, who subdued Russia, were *Kathai*; and one of the divisions of Moscow at this day, is *Kitai*: Cambaiu, the capital of these con-

querors, is placed by D'Anville in Tartary; but I have proved from Goetz, the Jesuit, that it was Pekin: I have shown, likewise, from Ptolemy, that the Romans traded direct with China; for he mentions that Maës, a Macedonian, whose Roman name was Titius, sent his agents from the Bay of Issus, through Mesopotamia to the Caspian, and thence through the whole of Tartary north of Imaus, to the confines of China: this passage of Ptolemy, I never saw quoted; till I advanced it; but it is a matter-of-fact-proof, better than a thousand inferences" [Here I would suggest to the learned Dr. that in the following passages there is a direct allusion to this immediate intercourse between China and Rome: Seneca says, in book VII. c. 9. *de Beneficiis*: "Video sericas vestes, si vestes vocandæ sunt, in quibus nihil est, quo defendi aut corpus, aut denique pudor possit; quibus sumtis, mulier parum liquido, nudam se non esse, jurabit: hæc ingenti summa ab ignotis etiam ad commercium gentibus accersuntur, ut matronæ nostræ, ne adulteris quidem plus sui in cubiculo, quam in publico ostendunt:" Lipsius rightly understands the *Seres* by these *ignoti*, and appositely refers to *Ep.* 90, "Posse nos vestitos esse *sine commercio Serum*:" Pliny says, in the Proëm to the 12th book of his *Nat. Hist.*, "Quo magis, ac magis admirari subit, ab iis principiis, cædi montes in marmora, ves-

tes ad Seras peti:” Dr. Vincent thus proceeds]:
 “ There is a strange misprint in your p. 306. of the
Cocoa-nut for the *Areka*-nut; and a strange quotation from Pausanias by the writer, to prove that the Chinese were black, which shows the ignorance of Pausanias; for they are white, strictly white, so white, that they call the Europeans *red men*: the brown tint of the lower orders in the southern provinces is caused from labour in the sun; but, if you look to any ordinary drawing on China-ware, fans, or screens, you will see all the superiors white, and the women without a tint of rose in their cheeks: this is a proof that their origin is from the north, not from India (as Sir William Jones supposed), nor from the Golden Chersonese, but undoubtedly from Tartary, and, after all their refinement and delicacy, after 3000 or 4000 years, their eyes have all the Tartar form, so curiously noticed by Barrow: my remarks on the sequel to the *Periplûs* are, perhaps, the most curious part of my work; and the writer of the article might have profited from them much.”

Islip, July, 16. 1811.

*Extract from a Letter addressed by me to the
Rev. Dr. Vincent.*

Trin. Coll. Cam. July 22. 1811.

“ My dear Sir,

WITH respect to the quotation from Pausanias, which you call *strange*, Mr. Patrick's object seems to have been to prove that the classical account of the Seres agrees with the modern account of the Chinese; for he has in p. 303. cited a passage from Ramusio, in which we are actually told that the Chinese are of a swarthy complexion: whence this notion arose will be shown, as I proceed. Pausanias in that passage also informs us that, in the opinion of some geographers, the Seres were Indoos mingled with Scythians; and Mr. P. proceeds to show from Sir W. Jones that even in this instance the classical account may be correct: and does not this fact sufficiently account for the traces of the Tartar form in the Chinese, of which you speak? The supposition of the Indian origin of the Chinese is not, in my humble opinion, which I submit with all due defe-

rence to your superiour judgment, affected by the acknowledged fact that they are of a whiter complexion than the Indoos: it seems to be allowed by every traveller that the complexion of the people in the southern provinces approaches very near to the Indoo complexion, while the people in the northern provinces are fairer: the southern provinces are, as I conceive, more analogous to the native country of the Chinese, that is, as I believe, India. I may reply to your argument ' that the brown tint of the people in the southern provinces is caused from labour in the sun ' by observing that the white tint of the people in the northern provinces may be presumed, upon the same principle, to have been occasioned by the cold. I beg leave to make the following quotation from the Travels of J. Albert De Mandelsloe, in the collection of Dr. Harris, Vol. I. p. 795.: " The whole empire is of so vast an extent, *that the inhabitants of the province of Quantung lying on the torrid zone are as black as the African Moors* ; whereas those of Peking, which is most northerly, are as *white* as the Germans ; which difference is also observable in their fruits, the southern provinces producing all such fruits, as the Indies afford, whereas the more northerly parts have plenty of European fruits." Now we may fairly conclude that the province of Quantung, the most fertile of all the provinces, in which the city of

Canton lies, at this day the greatest port in the Chinese empire, was the part of China, which was best known to the Greeks and the Romans, through the merchants, who travelled thither; just as Canton is better known to Europeans even at this day than any other part of the Chinese empire: these merchants, on their return to their native country, would naturally report that the Seres, or Chinese, were a *black* race: hence, then, they were supposed, as Pausanias himself believed, to be related to the *Ethiopians*: hence their country was called the *oriental Ethiopia*, an appellation as ancient, as Herodotus, whose words are cited by Mr. P. in p. 297.: hence they are called *Ethiopians* in a passage, cited from the History of the Life of Aurelian, by Mr. P. in p. 306.: hence Ovid in his *Amor.* bk. 1. *El.* xiv. v. 6. says,

Vela COLORATI qualia SERES habent:

hence Virgil says in his *Georgics*,

Usque COLORATIS amnis devertex ab INDIS:

so well was the fact known, that the poet has periphrastically alluded to the nation of the *Seres* under the term of *Indi colorati*, as I shall hereafter prove: I hope also to be able to prove that Lucan meant the *Eastern Ethiopians*, when he says in bk. x. v. 290.

Cursus in occasus flexu torquetur, et ortus,

Nunc Arabum populis, Libycis nunc æquus arenis;

Teque vident primi, quærunt tamen hi quoque Seres,

Æthiopumque feris alieno gurgite campos :

Pomponius Mela says in bk. III. c. 7. "Oras tenent ab Indo ad Gangen Palibotri, a Gange ad Colida (nisi ubi magis quam ut habitetur exæstuat) atræ gentes, et quodammodo Æthiopes." It is to be remarked, however, that Pausanias, after having stated that the *Seres* are *Ethiopians*, adds that, according to some, they were not *Ethiopians*: now the reason of this difference is obvious: Quantong, where the inhabitants, as I have intimated above, are more black, was better known to the Greeks and the Romans than any other part of China; but there can be no doubt that they had also penetrated the more northern provinces: now those merchants, who had merely visited the province of Quantong, would naturally represent the Seres as a *black* race, while other merchants would say that they were not so black, as had been supposed: the first converted them into an *Ethiopian* race, while the second represented them as a *mixed race of Indians and Scythians*: in both cases the analogy was, probably, founded upon the complexion of the people.

I am, my dear Sir,

With every sentiment of respect,

EDMUND HENRY BARKER."

“ Dear Sir,

“ I should be sorry that either Mr. Patrick, or yourself, should ever be induced to believe that I have any wish to defend any position I may have advanced, contrary to evidence : my proofs are open to you, and to the publick : I may be mistaken in many, but I have always been persuaded myself, before I have proposed them to others. I have referred to Pausanias 2. *Eliac.* in fine, whence the quotation is drawn, that represents the Seres as black: it is a question, which does not concern my work; but the ignorance of the author in regard to Seria, which he describes as an island, surrounded by a river, must convince every one that he knew as little of the people, as their silk.

“ By Ethiopians the classical writers frequently mean *blacks* in general, and not merely the Ethiopians of Meroe; and the degrees of this blackness vary in the Egyptian, Nubian, Abyssinian, Indian, and Negro: I have never seen in any Chinese drawing a black, or even bazanné: the common people always appear tanned, something between yellow and brown; the Mandarins, women, and children, white: the effect of the sun in different

countries is different ; but the original tint to judge a nation by, must be that less exposed to the sun : I have no interest in this question, and shall never say a word more about it.

“ With respect to the position of the Chinese in, or near Bactria, it is explained in my account of the sequel to the Periplus : while Tartary was a safe country to travel in, caravans passed, north of the Himmaloo mountains, from Bactria to China : Shah Rock’s Embassy in Astley, and Benedick Goez, went by this route ; but the distance I have specified, and it is prodigious : in early times, perhaps, all the Tartar nations between Russia and China were considered as Cathaians, and, as the Chinese were Tartars, or of Tartar race, they were easily mixed and confounded.

“ I do not like Mr. P.’s remarks upon the names of the sources of the Indus : they are spelt fifty ways differently, and more than I could enumerate ; but there is not one of them in any author, but which may be traced both to the ancient, and modern name I have assigned : see a Journal through the Panjeab in the last Asiatic Annual Register, and Forster’s Travels. In regard to Chintz, Nearchus notices the cotton webs *σάρθεις*, and the best modern account is

in the *Lettres Edifiantes* : you flatter me by assuring me that you are reading my commentary on Ancient Commerce : the second edition, which is in your library, is far the most correct. It contains a dissertation on Ceylon, which I persuade myself will answer all your enquiries : a young man, as you profess yourself (with much learning, as you have), will conceive many doubts in commencing his researches on these subjects, and think he has made many discoveries : I had the same ideas, but twenty years' labour has made me retract ten times twenty of my first conceptions ; and I still find mistakes to recal, or correct : both in your appendix, and your letter, I find a variety of matter, for which I could refer you to my work ; and, if at any time you have any particular enquiry to make, I will most cordially and candidly tell you all I know : I refer you particularly to the latter part of the second volume, as most likely to afford you satisfaction in the objects of your curiosity :—With every kind wish for success in your pursuits, which are all honourable, zealous, and ardent, believe me,

Your most obedient Servant,

W. VINCENT."

Deanry, Westminster,

Oct. 16th, 1811.

“ P. S. IF you write to Mr. P., thank him for his honourable mention of me, and that I respect every man, whose résearches are congenial to my own. Upon looking again at Mr. P.’s letter, I see that he desires permission to copy some of my remarks ; they are perfectly at his service, or yours, or that of the learned altogether.”

“ MR. BARROW begs leave to return his thanks to Mr. Barker for his attention in sending to him the 6th No. of the *Classical Journal*: he has but just been able to glance over the Article of the Rev. R. Patrick’s on the subject of China, but has not perceived any thing adduced therein to convince him that Serica was China, though he is quite ready to admit that the Seres and Chinese were the same people, or at least from the same Tartar stock : if Mr. Patrick would for a single day set his foot in Hindostan and in China, he would see at a single glance, that no

two people on the face of the earth are more dissimilar than the Hindoos and the Chinese: he conceives Ptolemy to be quite right, when he observes that 'the Sinæ lay on the south-side of Serica.' A mountainous region divides the more refined Chinese from their kindred Seres, who are placed to the northward of it, and with whom the Romans most probably had some intercourse, though certainly not with the Sinæ, or Chinese, who do not appear to have at any time been in the habit of sending ambassadors to other countries.

"He perceives that much stress is laid on the opinion of Sir William Jones, who, in point of fact, was a great theorist, who had no knowledge whatever of the Chinese language, and a very limited one of the Sanscrit; and who, it is well known, was the frequent dupe of the artful Brahmins: as to the reveries of Capt. Wilford, the author, or promulgator of them, has himself abjured them as the impostures of the Pundits of Benares:—in the last No. of the *Quarterly Review* the Article on Marshman's book may be amusing to Mr. Patrick, and is directly in point: in the same No. the Review of Kirkpatrick's *Journey to Nepaul* touches on the connection between the Tartar tribes, and the Chinese.

“ By means of Marshman’s excellent Treatise on the Chinese language (the only work in Europe deserving of notice), and by the application of Sir George Staunton, and four, or five other young gentlemen at Canton, who have seriously set about the study of that singular language, it is to be hoped we shall shortly know something more than we yet know of that interesting people, who for so many ages have been separated from the rest of the world.”

Admiralty.

“ MR. BARROW feels himself called upon to express his thanks to Mr. Patrick for the handsome manner, in which he is pleased to advert to his account of the Chinese, which is no otherwise of any value than for the facts it contains, and the observations made, while the objects of them were before his eyes: he assures Mr. P. that he has no system to support, but that, like himself, he is always glad to get at the truth.

“ The Chinas of Menu may very probably have mixed with some of the Scythian, or Tartar tribes,

and may, perhaps, have communicated a little of their *sooty* complexions to these more northern tribes; but he has seen nothing from Sir W. Jones's argument, that can for a moment prevail upon him to *assent* to these 'Chinas' ever having passed into China: the analogy in the name, instead of proving any thing, goes very far to establish the fiction; for nothing like *China* is ever heard from the mouths, or found in the writings, of the Chinese: he cannot find one Hindu trait in the composition of the Chinese, but every feature in the mollified features of the Tartars."

22d October, 1811.

Admiralty, 22d October, 1811.

"Dear Sir,

"I feel much flattered and obliged by your communications, and the notice, which Mr. Patrick, and yourself have been pleased to take of my very humble labours, which, I can with great truth assure you, it is now my wish, had never appeared before the public; I mean my account of the Chinese, which

was written, without books to refer to of any kind, on a passage home, and sent to the press with all its imperfections on its head: had I taken time to consult authorities, and to consider well the various points therein touched upon, I am vain enough to think that I might have been able to set the matter completely at rest, as far as regards the question of ancient connection between the Chinese, and the Seres, and the Chinese, and the Hindoos. Indeed, with regard to the first point, it appears to me that Dr. Vincent has said every thing that can be said on the subject; and as to the latter, I think, it requires nothing more than the mere use of the eye to discover at once that there never could have been a common origin between the Hindoos and Chinese: they have at all times obviously been a distinct race, and still continue to be so: there are not even the slightest traces of their having ever mixed together: they differ altogether in colour, in features, in shape, in disposition: they have nothing in common but the depraved traces of Buddhism, and the introduction of this doctrine into China from India is a fact on historical record, as worthy of credit, and indeed perhaps more so, than any event recorded in the histories of Greece and Rome. I should think therefore that very little attention is due to Pausanias, nor indeed to Ramusio, when he tells us that the Chinese

are of a swarthy complexion; and still less to Mandelsloe, who makes the poor Chinese of Quantung as black as negroes, while those at Peking are as white as Germans: this conclusion he might naturally have been led into from the one place lying immediately under the tropic, and the other in the 40th parallel; but it so happens that the fact is directly the reverse: it was a common observation with us in travelling from Peking, that the farther we advanced to the southward, the more fair and delicate were the complexions of the natives, till we came to the mountainous range, which divides Quantung from Keangnan: in fact, in all the middle provinces they are literally *white*: the way, in which we explained this, and of the truth of which we could not doubt, was from the circumstance of Peking being inhabited almost wholly by the Northern and Western Tartars, who are in fact, especially the latter, a deep yellow (*basanné*), some of them quite bronzed: these might pass for the *Seres* of Pausanias, in whose time they were probably still blacker, having now lost much of their colour from their connexion with the Chinese: it is true that in the city of Canton, they are nearly, perhaps entirely, as black as in Peking, and from the same cause: being a chief frontier town, and the only one allowed to be visited by foreigners coming from Lea, all the officers, and

principal inhabitants are Tartars, or of Tartar race, but here too the bulk of the people, and the ladies in particular, are inclined to white: it must not however be understood that it is the *white* of Europeans, enlivened with the rosy tint of youth; it is a pallid sickly white, which with age puts on the yellowish tinge of a dead leaf: Dr. Vincent is not quite correct, when he says that they call us *red men*: *hungmore*, the name they confer on Europeans, is *red hair in the head, red-pates*; a distinction used with sufficient propriety by these people, whose hair is invariably *black* as jet: in feature the difference is more marked than in colour: the Hindus have a round, full eye; the Chinese elliptical, and buried in the head,—and, what is still more remarkable, it is placed obliquely in the head: the Hindus have a full, oval face, an European nose, and thin lips: the Hindu has a round, handsome-shaped head; the Chinese is, as Linnæus has described him, *Homo monstrosus, macrocephalus, capite conico Sinensis*: the Hindu is delicately, but elegantly formed; the Chinese is invariably ill-made, bony about the joints, and almost invariably without any calf to his leg: the Hindu is distinguished for mildness and patience; the Chinese is just the reverse, and is kept in order only by the iron-hand of power. You quote Pausanias where he says that in the opinion of some geographers ‘ the

Seres were Indoos mingled with Scythians :’ the word *Scythian* carried with it such a sweep of country in all the writings of the ancients, that, according to them, the Seres must have been included under that general name, but whether they originated in an intermixture with the Hindus, may admit of some doubt: we find at least in no modern times the greatest physical difficulty in opening a communication between the elevated regions of Tartary, and the lower plains of Hindostan : the Himmaleyan mountains present an almost insurmountable barrier, and it is well known that every trace of Hindu manners, features, and complexion, is lost from the moment that this vast chain is ascended, which I believe from the side of Hindostan can only be effected in two different places. Sir William Jones was an elegant scholar, and had a wonderful facility in acquiring languages ; but he was under the influence of a lively imagination, and, what was equally unfortunate, too easily led astray by the learned Pundits, who are, perhaps, the most artful of mankind : I should hope that, on mature consideration, you will give up the point of his *Chinas* : you will find in the *Histoire Générale de la Chine*, which, though a dry work, is nevertheless exceedingly curious, and as authentic in its account of the early periods of the empire, as any history can be supposed to be, that the Chinese

mention the precise period of their first intercourse with India, which they call *Hin-too*, and state all the difficulties attending the passage of those great chains of mountains, which separate the upper regions of Thebet in the S. W. from that empire : they state also their staple commodities of trade, their manners, their temples, &c. &c., so as to leave no doubt, on the authority of the report made by the ambassador sent by the Chinese on this occasion, before which it is perfectly clear that the Chinese had not the least knowledge of the Hindoos : this event, if my recollection serves me, happened about the 6th century before the Christian era.

“ You say that Canton was the part of China best known to the Greeks and the Romans? Where does this appear? How did the Greeks and Romans get to Canton? Not by land, most certainly ; and I think it would be more difficult still to show how they got there by sea. I believe with Dr. Vincent, that we must stop the Greeks at Bactria. Do you really think Florus, in speaking of the embassy of the Seres to Augustus, entitled to any credit? Is there any corroboration whatever, in any contemporary, or other writer, of any such embassy having arrived at Rome? Surely if such an event had actually taken place, would not some Roman writer,

beside Florus, have noticed it? Roman vanity in the age of Augustus was not at so low an ebb, but that an event of so extraordinary a nature would have become a theme for some poet, or a fact for some historian? I recollect no mention of it but by Florus.—Had I leisure, I should be exceedingly happy to turn my attention towards the nations of the East, from whence, after all, we are probably indebted for much, that is known in the Western hemisphere.

“I am ashamed of my scribble, but am nevertheless,
dear Sir, very truly your’s,

JOHN BARROW.”

With respect to the embassy of the Seres to Augustus, Horace may have some allusion to it, when he says,

Ille seu Parthos Latio imminentes

Egerit justo domitos triumpho,

Sive subjectos Orientis oræ

Seres et Indos :

And Suetonius says in *the Life of Augustus*, c. 21.
*Qua virtutis moderationisque fama Indos etiam ac
Scythas, auditu modo cognitos, pellexit ad amicitiam suam populique Romani ultro per legatos peten-*

dam. Casaubon here presents us with the following note: "Indorum et Scytharum legatos simul venisse ad Augustum Tarraconem usque auctor est Orosius: ego observo duas legationes a Poro rege Indorum ad eundem Augustum: alteram, quæ ad eum venit in Hispaniis bellum gerentem, cujus Orosius meminit, et cum eo Eusebius in *Chronico*; qui id annotat ad annum Augusti, ut ipse numerat XVIII. qui annus incidit in tempus belli Cantabrici: hi legati petendæ pacis causa venerunt: secuta est deinceps altera legatio, quæ ad Augustum A. V. 734. pervenit; quando ipse post Græciam Asiæque lustratam, Samum per hyemem venit: hi legati cum magnis multisque muneribus ad sancendum fœdus, quod ante petierant, venerunt: de his Strab. L. 15. et Dio, L. 54.: regem Indorum, a quo venerunt ad Augustum legati, Eusebius Pandionem in *Chronico* appellat, non Porum: Πανδίων, ait, ὁ τῶν Ἰνδῶν βασιλεὺς φίλος Αὐγούστου καὶ σύμμαχος εἶναι παρεσκεύασται: venerunt postea et ad Trajanum legati Indici: Constantinopolitanorum sæpe memini legere venisse ad Imperatorum legatos, Indorum, ut ad Constantinum, ad Theodosium, Heraclium, Justinianum, alios."

“ *Admiralty*, 12th Nov. 1811,

“ My dear Sir,

“ _____ : many years of travel, and a pretty extensive examination of objects, have gained me in experience what I have lost in theory; and I assure you that experience has made many a change in youthful opinions: among other things, it has taught me to pay very little respect to what the Ancients have communicated respecting the Eastern Nations: if we except the information conveyed through the companions of Alexander of that part of India contiguous to the Indus, all the rest, and especially that, which regards the upper and remoter regions of Scythia, the *Seres ultimi*, is vaguely and indefinitely given from Herodotus, downwards to Rubriquis, and Marco Polo, the latter of whom was most certainly the first to convey to us any true notion of the remote regions of Asia. You will perceive by this, and my former note, together with a few loose hints, I have thrown into the Appendix, that we differ essentially as to the ‘China of the Classics;’ but I am sure you have too much good sense and liberality to suppose it is for the mere sake of

setting up an opposite opinion : indeed I stand acquitted by the date of my publication, in which, if my recollection serves me rightly, the same sentiments are maintained. Although I would not lay much stress on ancient authority, as far as Eastern Nations are concerned, yet I do not by any means intend to disparage research ; and although I may not easily be persuaded that the authorities you have brought together tend much to the illustration of the question, yet I consider you entitled to great credit for having collected them into one point of view ; and the end is answered if they tend only to prove how small and erroneous is the sum total of all the knowledge, which the ancient writers possessed of Asiatic Nations.

“Dr. Vincent’s Letters on any subject and in any shape are valuable : mine are quite unfit for the public eye ; if any opinions they contain may be of use to you, you are quite welcome to make them subservient to your own purposes, and, if you like, to quote me as your authority.

I remain, my dear Sir, with great truth,

Your’s very faithfully,

JOHN BARROW.”

*Extract from a Letter addressed by the Reverend
Dr. Vincent to the Reverend R. Patrick.*

“ Dear Sir,

—————: Notwithstanding the authority of Sir W. Jones, I have never been convinced of any original relation between the Chinese and Hindoos: all my researches have led me to the conclusion, that the Chinese are of Tartar extraction: the religion of *Fo* (now proved to be *Boud*) is modern in comparison; and I have my doubts whether the Chinese knowledge of *Boud* is not rather from *Boud-tan* than from *Hindostan*; though they themselves derive it from the latter: this, however, is mere matter of speculation.

I remain, with great respect,

Your most obedient and faithful servant,

W. VINCENT.

Deanry, Westminster,

Oct. 17. 1811.

PROPERTIUS classes the Seres with the Bactrians in
bk. iv. *Eleg.* 3. v: 7.

Te modo viderunt iteratos Bactra per ortus ;

Te modo munito Sericus hostis equo :

Hibernique Getæ, pictoque Britannia curru,

Ustus et Eoo decolor Indus equo.

Broukhusius here says :—" Seres et Bactra etiam
apud Horat. junguntur l. 3. *Od.* 29.

Urbi sollicitus times

Quid Seres, et regnata Cyro

Bactra parent, Tanaisque discors.

et l. 4. *Od.* 15.

Non Seres, infidive Persæ,

Non Tanaim prope flumen orti."

The obvious reason for this geographical collocation is this : the Seres, or the Chinese, are proved by Mr. Patrick, from Sanscrit and Arabic authours, to have lived adjoining to, and in Bactriana, the classical name for Bucharica, of which the capital, the ancient Bactra, is the city of Sarmachand. But the reader will please to turn to the letter of Dr. Vincent's inserted in a former page.

Lucan in bk. x. v. 290. says of the Nile,

*Cursus in occasus flexu torquetur, et ortus,
Nunc Arabum populis, Libycis nunc æquus arenis;
Teque vident primi, quærunt tamen hi quoque, Seres,
Æthiopumque feris alieno gurgite campos.*

The reader may see, by turning to the note of Glareanus in Oudendorp's Lucan, that this passage has long been the crux of commentators: Glareanus himself supposes that Lucan means by the Seres *the Indians*: Facciolati says in his Dictionary: "Lucani L. x. v. 292. de Nilo doctorum ingenia valde torquet; sunt enim Nili fontes in Africa; Serum sedes in Asia orientali:" Oudendorp thinks, "Pro gente Æthiopica sumsit auctor *Seres*, cum aliis; ut doctissime ostendit Palmerius in *Apolog. contra Scaligerum*." The passage is this: "At (inquit) *etiam per Seras Nilum fluere dixit*, Lucan. l. x.

Teque vident primi, quærunt tamen hi quoque, Seres:

id equidem dicentem Ægyptium inducit suum fluvium *μεγαλύνοντα*, quo sermone nihil aliud voluit innuere quam remotissimos et ignoratos ejus fontes esse, et prima fluentia: quod si putavit (ut ait Scaliger, nec ego multum repugno) Lucanus cum Virgilio et aliis, Æthiopas et Indos aut eosdem esse, aut gentes conterminos, nihil mirum si Seras adjungit, gentem sine dubio Indis conterminam: nam eo seculo ignoraban-

tur earum gentium veri situs, et intercedentia maria, quæ postea a Trajano navigata, Romanis tamen adeo non notiora, quin Ptolemæus ipse Africam circumfluam esse ignoraret, et ejus Australem partem Seris, per terram incognitam, conjunctam esse crederet, et mare Indicum undequaque terra ambiri scripto traderet (l. VII. c. 5.): inde etiam est, quod post Trajanum Pausanias dixit Seras esse Æthiopis consanguineis (*Eliac.* l. II. p. 205.): inde est quod Virgilius de Nilo scribit

Usque coloratis amnis deversus ab Indis:

inde est quod Procopius, l. VI. *περὶ κτίσματος, Νεῖλος μὲν ὁ ποταμὸς ἐξ Ἰνδῶν ἐπ' Αἰγύπτου φερόμενος:* inde est quod Heliodorus, l. X. Seras subditos Hydaspæ Æthiopum regi facit, nisi forte fuerint alii Seres in Africa, de quibus loquuntur Lucan. et Heliodor.: inde est quod Ægyptius ille apud Lucan. Nilum per Seras fluere dixit, ut illum a remotissimis regionibus fluere innueret: quod tamen non est tam absurdum, quam eorum sententia, qui Nilum ex Euphrate manare per occultos meatus volebant, quod testatur Pausan. in *Corinthiac.*" I do not see why we should not understand by *Æthiopum campi* the Chinese, or *Eastern Ethiopians*: the Poet says:

*Teque vident primi, quarunt tamen hi quoque, Seres,
Æthiopumque feris alieno gurgite campos:*

that is, "The country of the Seres is the first country, through which the Nile passes after its source; yet (says the Poet) even the Seres know not its source;" plainly intimating that the source of the Nile was supposed to be *beyond* the Seres: the last line only amplifies the idea: the *Æthiopum* refers to the *Seres* in the precedent line; and the *alieno gurgite* refers to the *quærunt tamen hi quoque* of the precedent line: as the Nile is here supposed to rise *beyond* the Seres, of course its *gorges* was *alienus* with respect to them. I must request the reader to recollect the very important geographical observation of Mr. Patrick, which is supported by an appeal to Herodotus, 'that there were two *Æthiopias*, of which one is placed in the East:' this Eastern *Æthiopia* is supposed by Mr. P., with great probability, to be the seat of the Chinese: this interpretation of the passage is also supported by another passage in bk. 1. v. 19,

Sub juga jam Seres, jam barbarus isset Araxes,

Et gens si qua jacet nascenti conscia Nilo.

A Lat. Schol. says here: "Seres populi Indiæ, adhuc Romanis non subjecti, apud quos sericum nascitur;" Lucan here too supposes the Seres to be placed *near* the sources of the Nile; that is, as I have just observed, he supposed the Nile to rise *beyond* the Seres.

In the passage of Virgil, cited by Palmerius above, relative to the Nile,

Usque coloratis amnis devertex ab Indis,

Palmerius supposes that the Ethiopians are meant by the *Indi colorati*; but I understand the Seres, as contradistinguished from the other Indians: in the passage of Ovid (cited above) this very epithet is given to the Seres, or *Oriental Ethiopians*: besides the very words *usque ab* denote a greater distance than is compatible with the other supposition: I have before shown that the Seres were called *ultimi* from their position in the extremity of India: I shall here add that Florus, in his account of the embassy sent by the Seres to Augustus, says, “Seres etiam habitantesque sub ipso sole Indi cum gemmis et margaritis, elephantes quoque inter munera trahentes, *nihil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant.*” Hence we see the force of the *usque ab* in the passage of Virgil.

Procopius, l. vi. *περὶ κτισμάτων* (cited in the quotation from Palmerius above) says, *Νεῖλος μὲν ὁ ποταμὸς ἐξ Ἰνδῶν ἐπὶ Αἰγύπτου φερόμενος.* Mr. Patrick here remarked to me: “Alexander thought he had found the fountains of the Nile in India! a strange mistake it appears, until you inspect a *really* antique map of India and of Egypt, copied by

that is, "The country of the Seres is the first country, through which the Nile passes after its source; yet (says the Poet) even the Seres know not its source;" plainly intimating that the source of the Nile was supposed to be *beyond* the Seres: the last line only amplifies the idea: the *Æthiopum* refers to the *Seres* in the precedent line; and the *alieno gurgite* refers to the *quærunt tamen hi quoque* of the precedent line: as the Nile is here supposed to rise *beyond* the Seres, of course its *gorges* was *alienus* with respect to them. I must request the reader to recollect the very important geographical observation of Mr. Patrick, which is supported by an appeal to Herodotus, 'that there were two *Æthiopias*, of which one is placed in the East:' this Eastern Ethiopia is supposed by Mr. P., with great probability, to be the seat of the Chinese: this interpretation of the passage is also supported by another passage in bk. 1. v. 19,

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In the passage of Virgil, cited by Palmerius above, relative to the Nile,

Usque coloratis amnis deverus ab Indis,

Palmerius supposes that the Ethiopians are meant by the *Indi colorati*; but I understand the Seres, as contradistinguished from the other Indians: in the passage of Ovid (cited above) this very epithet is given to the Seres, or *Oriental Ethiopians*: besides the very words *usque ab* denote a greater distance than is compatible with the other supposition: I have before shown that the Seres were called *ultimi* from their position in the extremity of India: I shall here add that Florus, in his account of the embassy sent by the Seres to Augustus, says, “Seres etiam habitantesque sub ipso sole Indi cum gemmis et margaritis, elephantes quoque inter munera trahentes, *nihil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant.*” Hence we see the force of the *usque ab* in the passage of Virgil.

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Dr. Vincent from Cosmas Indico-Pleustes, in which Cosmas draws India with a long tail, like a peninsula, joining on to Ethiopia, or Abyssinia, and the Mosambique shore : hence Alexander might naturally mistake the real sources of the Nile with such an erroneous map before him as that of Cosmas."

Mr. Patrick has supplied me, since I wrote these remarks, with the following note upon this passage of Lucan : " Lucan, like Ptolemy in his map, published in the Indian voyage of Cosmas, and copied by Dr. Vincent, thought India and Ethiopia adjoined at their two southern limits; and that they curved, one from the west to the east, and the other from the east to the west, till they amicably met and united in one grand serpent-like tail! and they placed the Nile's head in India, and compelled it to flow quite through the above neck of land, which they supposed to unite the two countries, till the Nile descended upon Nubia, or Ethiopia, and ultimately bisected the land of Egypt."

Plutarch says in his treatise *περὶ τοῦ ἐμφαινομένου προσώπου τῆς κύκλου τῆς σελήνης*. p. 736, 7. Vol. VIII. :
 ἀλλ' ὅμως ὑπὲρ τῆς σελήνης, μὴ πίση, δεδοίκατε· περὶ
 δὲ τῆς γῆς Ἰσως Αἰσχύλος ὑμᾶς· τέπεικεν, ὡς ὁ Ἄτλας
 ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
 ἅμιν, ἐρείδων, ἄχθος οὐκ εὐάγκαλον·

εἰ τῇ μὲν Σελήνῃ κοῦφος ἀήρ ὑποτρέχει, καὶ στερεὸν ὄγκον οὐκ ἐχέγγυος ἐνεγκεῖν, τὴν δὲ γῆν, κατὰ Πίνδαρον, “ἀδάμαστοπέδιλοι κίονες περιέχουσι,” καὶ διὰ τοῦτο Φαρνάκης αὐτὸς ἐν ἀδείᾳ τοῦ πεσεῖν τὴν γῆν ἴσταν, οἰκτεῖρει δὲ τοὺς ὑποκειμένους τῇ μεταφορᾷ τῆς Σελήνης Αἰθίοπας, ἢ Ταπροβηνοὺς, μὴ βάρος αὐτοῖς ἐμπέσῃ τοσοῦτον.

Extracts from Isidorus's ORIGINES.

De Coloribus, L. XIX. c. XVII. p. 1294. in Gothofredius's *Auctores Ling. Lat.*

“Aliud est *Sericum*, aliud *Syricum*; nam *sericum* lana est, quam Seres mittunt; *Syricum* vero pigmentum quod Syri Phœnices in rubri maris littoribus colligunt.”

C. XXII. p. 1299. *de Nominibus Vestium cæterarum.*

“*Bombycina* est a *bombyce*, vermiculo, qui longissima ex se fila generat, quorum textura *bombycinum* dicitur, conficiturque in insula Choo. Apocalama. *Serica* a *serico* dicta, vel quod etiam *Seres* primi miserunt; *haloserica*, tota serica, ὅλον enim totum; *tramoserica* stamine lineo, trama ex serico: *holoporphyra*, tota ex purpura: *byssina*, candida, confecta ex quodam genere lini grossioris.”

C. XXIII. *de Vestibus quarundam Gentium*, p. 1301.

“ Linteati Indi, gemmati Persæ, sericati Seres; pharetrati Armenii.”

C. XXVII. *De Lanis*, p. 1304.

“ *Byssum* genus est quoddam lini nimium candidi et mollissimi, quod Græci *papatem* vocant:—*sericum* dictum, quia id *Seres* primi miserunt; vermiculi enim ibi nasci perhibetur, a quibus hæc circum arbores fila ducuntur; vermes autem ipsi Græce *βόμβυξ* nominantur.”

L. IX. c. II. *De Gentium Vocabulis*, p. 1037.

“ *Seres* a proprio oppido nomen sortiti sunt, gens ad orientem sita, apud quos de arboribus lana contextitur; de quibus est illud,

Ignoti facie, sed noti vellere Seres.”

L. XIV. c. III. *de Asia*, p. 1164.

“ *Seres* oppidum orientis; a quo et genus *Sericum*, et regio nuncupata est: hæc a Scythico Oceano, et Mari Caspio ad Oceanum orientalem inflectitur; nobilibus fertilis frondibus, a quibus vellera decerpuntur, quæ cæteris gentibus *Seres* ad usum vestium vendunt.”

Tertullian *De Pallio*, c. III.

“ Quoniam et arbusta vestiunt, et lini herbida post virorem lavacro nivescunt; nec fuit satis tunicam pangere et serere, ni etiam piscari vestitum contigisset: nam et de mari vellera, quo muscosæ lanusitatis plautiores conchæ comant: prorsus haud latet bombycem (vermiculi genus est), quæ per aerem aliquando araneorum horoscopis idoneas sedes tendit, dehinc devorat, mox alvo reddere, proinde si necaveris, animata [“ Sequenda videtur Salmasii lectio, *proinde si necaveris nematam, jam stamen evolves*: h. e. si animalculum illud necaveris, antequam nema suum reddiderit ex imo alvo, postea evolves stamen quo oppletur:”—Note in the Paris ed. p. 1675.] *jam stamina evolves.*”

Vicat says in his *Vocabularium Utriusque Juris*:

“ De verme Indico multi existimant veteres sensisse, de quo hæc Basil. Mag. *Homil.* 8. *Hexæm.* adserit: ὁποῖα καὶ περὶ τοῦ Ἰνδοῦ σκώληκος ἱστορεῖται τοῦ κερασφόρου, ὃς εἰς κάμπην τὰ πρῶτα μεταβάλων, εἴτα προῖων βομβύλιος γίνεται, καὶ ἐπὶ ταύτης ἴσταται τῆς μόρφης, ἀλλὰ χαυνοῖς καὶ πλάτεσι πετάλοις ὑποπτέρουσαι, ἔταν οὖν κατέζησθε τὴν τούτων ἐργασίαν ἀναπηνιζόμεναι

* The Greek is full of errors, but the work of Professor Vicat is very inaccurately printed, and the Latin of Ambrosius will enable the reader to ascertain the meaning.

αἱ γυναῖκες, τὰ νήματα, ἃ πέμπουσιν ὑμῖν οἱ Σῆρες
 πρὸς τὴν τῶν μαλακῶν ἐνδυμάτων κατασκευὴν: quem
 totum locum non minus suum ac proprium quam
 Latinum fecit Ambrosius L. v. *Hexæmer.* c. 23.
 his verbis: 'Et quia de volatilibus dicimus, non
 putamus alienum, ea complecti, quæ de verme Indico
 tradit historia, vel eorum relatio, qui videre potuere:
 fertur hic corniger vermes converti primum in speciem
caulis, atque in eam mutari naturam, inde processu
 quodam fieri *bombylius*, et nec eam tamen formam
 figuramque custodit, sed laxis et latioribus foliis
 videtur pennas adsumere: ex his foliis mollia illa
 Seres depectunt vellera, quæ ad usus sibi proprios
 divites vindicarunt: hæc ille, in cujus tamen loci
 versione hallucinatus est scripturæ Græcæ vitio, in
 erroremque inductus est divus ille Antistes; scriptum
 enim ostendit a librario perperam *κράμνης*, ubi nunc
 diserte *κάμπης*, eaque de causa *in speciem caulis*
 vertit, quum vertere debuisset *erucæ*, ac plane, ni
 fallor, D. Hieronymus alias objicit, eum a Græcis
 bonis Latina fecisse mala, eumque perstringit, quum
 hoc ait: nec de alio sensit, quum hoc scripsit in
Prologo de Spiritu S. ad Demetrium: Erucas certe
 Græce *campas* adpellatas esse, vel Columella testis
 est l. II. extr."

Aristotle *Hist. Anim.* c. XIX. L. v.

ἐκ δὲ τινὸς σκάληκος μεγάλου, ὃς ἔχει δύο κέρατα, καὶ διαφέρει τῶν ἄλλων· γίνεται δὲ πρῶτον μὲν, μεταβάλλοντας τοῦ σκάληκος, κάμπη· ἔπειτα βομβύλιος· ἐκ δὲ τούτου, νεκύδαλος· ἐν ἑξὶ δὲ μηνὶ μεταβάλλει ταύτας τὰς μορφὰς πάσας· ἐκ δὲ τούτου τοῦ ζώου καὶ τὰ βομβύκια ἀναλύουσι τῶν γυναικῶν τινὲς ἀναπηνίζομεναι, καί περτα ὑφαίνουσι· πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλῃ, Λατώου θυγάτηρ.

Pliny *Nat. Hist.* L. XI. c. XXVI.

“Et alia horum origo: e grandiore vermiculo, gemina protendente sui generis cornua, primum *cruca* fit; deinde, quod vocatur *bombylius*; ex eo *necydalus*; ex hoc in sex mensibus *bombyx*: telas araneorum modo texunt ad vestem luxumque feminarum, quæ *bombycina* appellatur: prima eas redordiri, rursusque texere invenit in Ceo mulier Pamphila, Latoi filia, non fraudanda gloria excogitatæ rationis, ut denudet feminas vestis.” This account of Pliny, as well as that of Basil (cited above), is evidently taken from Aristotle. “Verba Aristotelis,” says Salmasius in his *Plinianæ Exercitatt. in C. J. S. Polyh.* p. 101., “quæ Plinius vertit, an ea recte acceperit, nunc est videndum: de illo artificio intellexisse Plinium constat, quo solebant Romanæ mulieres, bombycina Assyria, et Serica resolvere, et subtiliora rursum texere; nam ἀναπηνίζεσθαι, redord-

iri; vel *retorquere* dixit, καῖπειτα ὑφαίνειν, *rursum texere*, quomodo et de Sericis dixerat: Aristoteles vero τὰ βομβύκια vocavit bombyces ipsas lanicio oppletas; quod lanicium mulieres ἀναπηνίζομεναι resolvebant: πηνίον est fusus stamine involutus, quod ἀναπηνίζεσθαι dicitur, cum evolvitur: sic τὰ βομβύκια ἀναλύεσθαι, et ἀναπηνίζεσθαι dicuntur, quum stamen, quo sunt involuti, resolvitur, et in fila tenuatur: addit Aristoteles, καῖπειτα ὑφαίνουσιν, i. e., filis sic resolutis, et tenuatis telam texunt, ex qua vestes bombycinæ: at Plinius reddidit *rursusque texunt*, dum intelligit sc. de arte illa redordiendi sericarum vestium, rursumque texendi: subjicit Aristoteles, πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλῃ, Λατῶου θυγάτηρ: Plinius interpretatur *in Ceo*: atqui Κῶς est Coa insula, non Cea:—Græci tamen ἐν Κῷ dicunt etiam de *Ceo*,” and Salmasius then produces some indisputable instances of the fact. I agree with Salmasius in the general conclusion, which he draws from his elaborate discussion: “Ex his, quæ notavimus, dubium videri posset, utrum de Coa, an de Cea insula Aristoteles capiendus sit, cum ἐν Κῷ dicit bombycinas vestes ex vermiculo bombyce a mulieribus texti solitas: Varro de Ceo videtur accepisse [Isidorus, *Coos, insula adjacens provinciæ Atticæ, in qua Hippocrates medicus natus est, quæ, ut Varro testis est, arte lanificiæ prima in ornamentum feminarum inclaruit*:

Isidorus, as Salmasius observes, took his information from Solinus: "Mirarer, si alius esset auctor quam Solinus, Coam insulam a quoquam inter Atticæ suburbanas posse numerari: quod verum est, si Caria suburbana; nam Cos in Caria: de Ceo nihil verius, quæ una Cycladum est, et Atticæ maxime vicina"]]: Plinius utique de Ceo, sed, quum putaret Aristotelem de bombycibus Assyriis agere, deceptus altero ejusdem Aristotelis loco, ubi τῶν ἐν Ἀσσυρίᾳ βομβύκεων meminit, ad artificium retulit, quo Assyrias et Sericas vestes crassiore Minerva ab indigenis eorum locorum mulieribus textas retexere solebant Romanæ, Græcæque, et delicatiores inde vestes parare: at βόμβυκες Ἀσσυρίαι, quorum alio loco mentionem fecit philosophus, ex vesparum genere sunt: de quo errore Plinii nos alibi monuimus: quum igitur certum sit bombyces in Coa insula nasci, nec de Ceo quisquam id tradiderit, Pamphile illa, quæ prima invenit bombycina ex his fila ducere, et inde vestes texere, Coa utique fuit, non Cea; nec in bombycibus Assyriis, quod ridiculum est ac falsum, sed in Cois ars illa primum inventa est: inde Coa, et Coæ vestes passim Romanis scriptoribus, quas, qui in Ceas mutant, toto cœlo errant: sic ἐν Κῷ apud Aristotelem est in Coa."

The passages, which have been produced from Aristotle, and from Pliny, are decisive as to the fact,

(which has been again and again disputed) that the silk-worm was in *early* times known to the Greeks and the Romans; though it is true that the *Serica* imported from the Seres was not known to be the production of a worm. The following passage of Pliny, bk. xi. c. 27. gives to us some important information: "*bombycas* [*bombyces*] et in Co. insula nasci tradunt, cupressi, terebinthi, fraxini, quercus florem inabribus decussum terræ halitu animante: fieri autem primo papilionæ parvos, nudosque; mox frigorū impatientia villis inhorrescere, et adversam hyemem tunicas sibi instaurare densas, pedum asperitate radentes foliorum lanuginem vellere; hanc ab his cogi unguium carminatione, mox trahi inter ramos, tenuari ceu pectine: postea apprehensam corpori involvi nido volabili: tum ab homine tolli, fictilibusque vasis tepore et furfurum esca, nutrirī: atque ita subnasci sui generis plumas, quibus vestitos ad alia pensa dimitti: quæ vero cœpta sint lanificia, humore lantescere, mox in fila tenuari junceo fuso: nec puduit has vestes usurpare etiam virōs, levitatem propter æstivam: in tantum a lorica gerenda discessere mores, ut oneri sit etiam vestis: Assyriæ tamen bombyce adhuc feminis cedimus." Hence, then, we learn that *the Coan vests* were silk, the produce of that particular species of silk-worm, which was bred in the island of Cos. Had I leisure for a more

elaborate discussion of this curious and interesting subject, I think that I could adduce a vast body of evidence to support this idea, if, indeed, it needs any support. I have already cited Isidorus, who says : “ *Bombycina est à bombyce vermiculo, qui longissima ex se fila generat, quorum textura bombycinum, conficiturque in insula Coa ;—Serica a serico dicta, vel quod etiam Seres primi miserunt ;—byssina, candida, confecta ex quodam genere lini grossioris, sunt qui genus quoddam lini byssum esse existiment.*” We have in this passage *bombycina*, *serica*, and *byssina*, distinguished from each other : what is the cause of this distinction ? It is obviously this, that *bombycina* was a term appropriated to the Coan vest, which was well known to be the production of a worm, whereas the *serica* of the Seres was not so well known to be the production of a worm : Salmasius had made this observation, to which sufficient attention has not been paid. Scholars will do well to attend to the following note of Facciolati in his *Lexicon*, who, after having cited the last quotation from Pliny, adds : “ Ex his satis apparet, quos nunc habemus bombyces, alterius quidem speciei esse ab iis, quos Plinius memorat, similes tamen, ut eadem omnibus appellatio aptissime tribui possit : putat nihilominus Salmas. ad Tertull. *de Pall.* c. 3. nec absurde, bombyces Plinii eosdem omnino fuisse cum nostris, sed Plinium, cum apud

falsum quendam scriptorem eam invenisset descriptionem, quam attulimus, sine delectu arripuisse, quod veram esse putaverit: lis est inter eruditos non levis, utrum *serica*, et *bombycina* antiquorum idem sint vestis genus, an diversum: distincta esse putat Lips. in *Excurs.* I. ad Tac. l. II. *Ann.*; *bombycina* enim e *verme*, *serica* ex *arborum lana* fuisse: distinguit etiam Paul. *Sentent.* Lib. III. Tit. 7. a med. illis verbis, *veste legata, ea cedunt, quæ ex lana et lino texta sunt*, item *serica* et *bombycina*: cui adde Ulpian. *Dig.* L. XXXIV. Tit. 2. *Leg.* 24.: contra Salmas. in *Exercitt. Plin. ad Solin.* c. 24. in *Adnotationibus* ad Tertull. *de Pall.* c. 3. et ad Vopisc. in *Aurelian.* c. 45. pluribus ostendit, *sericum* et *bombycinum* eandem omnino rem esse; quod enim Seres, a quibus *Sericum* denominatum est, lanuginem arborum depectere dicuntur tum a Virg. 2. *Georg.* v. 121., tum a Plin. l. VI. c. 17. et aliis, eam ipsam lanuginem nihil aliud esse quam telam, ac texturam bombycum, quos in ramis arborum texere idem Plin. tradit, ut supra dictum est: *re itaque hæc duo idem esse, nomine tamen distincta, quod Sericum dictum sit, quod a Seribus texebatur; bombycinum, quod in Cea insula:* Salmasio adstipulantur Isidor. l. XIX. *Orig.* c. 27. et Serv. ad loc. Virg. cit., eaque sententia vero propior videtur." I must confess that I have, upon this subject of the Coan vests, the misfortune to differ from

Dr. Vincent; for the Doctor writes thus, in a letter addressed to the *Editor of the Classical Journal*:

“ Dear Sir,

“ I am persuaded myself, though I have not the means of proving it, that the Coan vests were originally *fine cottons*, or *muslin*; for they are spoken of much earlier than silk; and the manufacture of silk, when silk grew into fashion, was at Tyre and Berytus, both for the *holoserica*, and the mixture of silk with other materials: but it appears from Pliny that silk, when first introduced, was as thin as *gauze*, or *Persian*: this caused the impropriety of Juvenal’s friend, who pleaded in a *silk-gown*: this caused the indecency imputed to the Roman ladies, who were as fond of nudity, as modern Parisian or English ladies: and this, I believe, explains the passage of Pliny relating to the additional labour *redordiendi fila*; for the importation of *νήμα Σηρικόν*, or *μέταξα*, implies a stout thread, which it was necessary to unravel, before it would be fine enough to weave up into gauze: I cannot think that a web was *reaved out* (as the women term it) to be wove up in a finer fabrick; but in this I may be mistaken: Mr. Barker will make allowance, as I write wholly from memory: by looking over his paper again, I observe that I may have made a mistake, according to Pliny, in saying that

the Coans did not spin silk, or weave it; but my idea still is, that the early *Coæ vestes* were not silk, though as the Coans were weavers of fine webs, they might have applied their skill afterwards to silk: I rather think that my printed Dissertation will explain the whole better than I can do here: If you write to Mr. Barker, present my congratulations to him on the advancement of critical learning in the Cambridge School, and in my *Alma Mater*, Trinity, in particular: it is a beam of Porson's Sun, and, I hope, it will illuminate the whole hemisphere of literature: Success attend your labours,

And believe me

Your most obedient and faithful Servant,

W. VINCENT."

"*Islip, July 14, 1811.*"

The *νήμα σπιννέν*, or *μέραξα*, is here well explained by the learned Dr.: Mr. Patrick observed to me on this subject that "I might refer the commercial reader to the late long and ingenious discussions in the Liverpool, and the Manchester Papers, on the nature and uses of cotton-twist, or cotton merely twisted and prepared in Lancashire, and exported from Hull at a cheap price into Germany, to be

there re-manufactured into cotton-cloths, or stockings." It was thus imported into Rome, and hence Pliny says in Bk. 6. c. 20. "Primi sunt hominum, qui noscantur, Seres, lanicio sylvarum nobiles, perfusam aqua depectentes frondium canitiem: *unde geminus feminis nostris labor redordiendi fila, rursumque texendi*: tam multiplici opere, tam longinquo orbe petitur, ut in publico matrona transluceat." Pamphila's invention was simply the art of unravelling the silk of the worm, and then weaving it up for dresses.

I have intimated above that, while the *bombycina* of Cos was *well* known to be manufactured from the produce of a worm, the knowledge of the fact, that the *Serica*, which was imported from the Seres, is the gift of the worm, was confined to *very few* persons: Pausanias was, however, aware of the fact, though it must be confessed that his account is erroneous: Pliny was not aware of it, as is evident from the words, which have been just cited: Isidorus, in the passages cited above, considers it in one place as the wool of a tree, and in another place says expressly that it is supposed to be the production of a worm. Pollux, in his *Onomasticon*, evidently distinguishes between the *bombycina*, and the *serica vestis*, though he seems to have been inclined to believe that both were the production of a worm;

καὶ μὴν καὶ τὰ βύσσινα, καὶ ἡ βύσσος, λίνου τὴ ἴδου
 παρ' Ἰνδοῖς·——τὰ δὲ ἐκ βομβύκων, σκώληκές εἰσιν
 οἱ βόμβυκες, ἀφ' ὧν τὰ νήματα ἀνύεται, ὥσπερ ἀρά-
 χνης· ἐνιοὶ δὲ καὶ τοὺς Σῆρας ἀπὸ ταιούτων ἐτέρων
 ζώων ἀθροίζειν φασὶ τὰ ὑφάσματα : we are presented
 with the following note on this passage : “ eo re-
 spexisse videtur et Achilles Tattius libr. 3. de Leucipp.
 ubi Andromedæ picturam refert, in Euanthæ Tabula,
 quamvis hoc nomen in vulgatis deest, locumque
 mutilum ita ex codice Thuani supple sis :——ubi
 tamen locus pessime defectus est non semel, quem
 totum tibi ex Thuani Codice restitutum exscribo :
 ἔστηκε δὲ νυμφικῶς ἐστολισμένη, ὥσπερ Αἰδωνέως
 νύμφη κεκοσμημένη· ποδήρης χιτῶν, τὸ ὑφάσμα λεπτὸν,
 ἀραχνίῳ (ubi tamen vulgatum ἀραχνίων potius mihi)
 εἰκὸς πλοκῇ· οὐ κατὰ τὴν τῶν προβατείων τριχῶν,
 ἀλλὰ κατὰ τὴν τῶν ἐρίων τῶν πτηνῶν· οἷον ἀπὸ δένδρων
 ἔλκουσαι νήματα, γυναῖκες ὑφαίνουσιν Ἰνδαί.”

The ancients entertained three opinions on the
 subject of the origin of silk, which I shall cite in the
 words of Salmasius : “ Eodem plane modo, quo ex
 cortice lini, cannabis, et byssi, texebantur olim telæ,
 et hodieque texti mos est : urticæ genus corticem telæ
 faciendæ bonum habere etiam nunc compertum est :
 quin et sericas vestes veterum e corticibus quibusdam
 confici solitas ejusdem Strabonis sententia est L. xv.,

τοιαῦτα δὲ τὰ σερικὰ ἐκ τινῶν φλοιῶν ξαινομένης
 βύσσου, *tales et sericæ vestes, bysso sc. ex quibusdam
 corticibus carminata, ac neta*; nam byssus genus
 lini delicatissimi, cujus cortex linteis texendis aptus :
 hanc fuisse quorundam de serico opinionem testatur
 etiam Pausanias in *Eliacis*, ut hæc ejus verba osten-
 dunt, τὴν μὲν γὰρ κανναβίδα, καὶ λίνον, καὶ τὴν
 βύσσον σπείρουσιν, ὅσοις ἢ γὰρ τρέφειν ἐστὶν ἐπιτήδειος·
 εἰ μήτοι δὲ, ἀφ' ὧν τὰς ἐσθήτας ποιοῦσιν οἱ Σῆρες,
 ἀπὸ οὐδενὸς φλοιῷ, τρόπον δὲ ἕτερον γίνονται τοῖονδε :
 cum de cannabide, lino, et bysso loqueretur, quarum
 herbarum cortex ad lintea texenda, et vestes faciendas
 demitur, occasione data subjicit, non ex ullo cortice
 serica *fita* parari, ut quorundam erat opinio, sed alio
 modo, quem ibi describit : at Plinius, et plerique
 alii veterum ex lanugine fieri crediderunt, qua Indi-
 carum arborum et sericarum folia erant obducta, ut
 nostratium arborum pleræque lanata folia habent :
 idem Plinius de genere quodam vitis, cujus folia
 lanata, *Quintum genus lanatæ, ne Seres miremur,
 aut Indos, adeo lanugo eam vestit* : alii ea fila vermes
 nere bombycum generis tradidere : sic tres fuerunt
 diversæ veterum de serico sententiæ, quarum hanc
 ultimam veriore esse tempora Justiniani in plenum
 deprehenderunt : ab illis *bombycibus*, qui et in Co-
 insula nascebantur, a quibus et *bombycina Coa*, mol-
 liorem omnem lanuginem faciendis idoneam vestibus

bombycem appellarunt veteres, recentiores autem Græci, Latinique *bambacem*." *Plinianæ Exercitatt. in C. J. S. Polyhistora*, p. 212.

A PASSAGE IN THE FIRST ÉPISTLE TO THE CORINTHIANS ILLUSTRATED.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους, 1 *Corinth. c. xi. v. 10.*

IN the 8th No. of the *Classical Journal*, p. 273. I produced the opinion of Dr. Harwood upon this passage: he supposes that ἀγγέλους means "the spies, whom their Pagan adversaries sent to observe the Christians, and to detect and expose any faults and imprudences they might happily discover." M. Gottlieb Leberecht Spohn's *Nov. Lex. Græco-Latinum in N. T.* contains the following interpretation: "*Debet mulier calyptram habere super capite propter angelos*; G. G. Zeltner. *Diss. de Munimento Capitis fæminei contra Angelos* Altd. 1715.—cf. *Psal. 90, 6.* κραταίωμα τῆς κεφαλῆς, *potestas*

capitis, est tegumentum. Doughtæus *Anal. Sacr. V. T. Excursu 15.*" In the *Poecile* of Heumannus is a collection of the different interpretations of this passage, which Heumannus concludes with declaring his own opinion, 'that ἀγγέλους means *spies*,' as Dr. Harwood supposes. I must confess that the interpretation, which I am going to submit to the judgment of the learned reader, seems, at least to myself, to be more satisfactory than any, which I have yet seen ;

————— ἡ γὰρ ἔρωτι

πολλάκις, ὃ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.

I must first observe that I make no alteration whatever of the text; that I take ἀγγέλους (with Heumannus, and Dr. Harwood) in the sense of *spies*; that my interpretation is founded upon a well-known custom of the Roman, and perhaps the Grecian, women; and that the writings of St. Paul abound with allusions to Roman customs. Andreas Cirino *de Urbe Roma*, c. 46., (a Tract inserted in the *Novus Thesaurus Antiquitatum Romanarum congestus ab A. H. De Sallengre*, Tom. II. Hagæ-Comitum 1718. p. 518.) says, when he is treating upon the marriage of the Romans: "Plutarch. ἔνιοι δὲ λέγουσι καὶ τὸ τὴν κόμην τῆς γαμουμένης αἰχμῇ διακρίνεσθαι δορατίου, σύμβολον εἶναι τοῦ μετὰ μάχης

καὶ πολεμικῶς τὸν πρῶτον γάμον γενέσθαι: Ovid. *L. 2. Fast. v. 559.*

Nec tibi, quæ cupida matura videbere matri,

Comat virgineas hasta recurva comas:

Festus Pompeius hanc *celibarem hastam* antiquos dixisse testatur: "*Celibari hasta caput nubentis comebatur, quæ in corpore gladiatoris stetisset abjecti occisique; ut quemadmodum illa conjuncta fuerit cum corpore gladiatoris, sic ipsa cum viro sit: aliam rationem refert non scitu indignam: Vel quia matronæ Junonis Curitis in tutela sint, quæ ita appellabatur a ferenda hasta, quæ lingua Sabinorum Curis dicitur; vel quod fortes viros genituras ominetur; vel QUOD NUPTIALI JURE IMPERIO VIRI SUBJICITUR NUBENS, QUIA HASTA SUMMA ARMORUM ET IMPERII EST, quam ob causam viri fortes ea donantur, et captivi sub eadem veneunt: alia effert Plutarch., quæ nuptiarum symbola tangunt et præcepta opportuna sponsæ et sponso; inquit enim in Quæst. Rom.: Διὰ τί τῶν γαμουμένων αἰχμῇ δορατίου τὴν κόμην διακρίνουσιν; Ἄρα σύμβολόν ἐστι τοῦτο τοῦ βία καὶ μετὰ πολέμου γαμηθῆναι τὰς πρώτας; ἢ μανθάνουσιν, ἀνδράσι συνοικοῦσαι μαχίμοις καὶ πολεμικοῖς, ἄθρυπτον καὶ ἄθην καὶ ἀφελῇ προσίεσθαι καλλωπισμὸν; ὥσπερ ὁ Διουκόργος ἀπὸ πρίνου καὶ πελέκειος κελύσας τὰ*

θυρώματα ταῖς οἰκίαις ποιεῖν καὶ τὰς ὀροφὰς, ἄλλω δὲ μὴ χρῆσθαι τὸ παράπαν ἐργαλείῳ, πᾶσαν ἐξέβαλε περιεργίαν καὶ πολυτέλειαν· ἢ τὴν διάστασιν αἰνίττεται τὸ γινόμενον, ὡς μόνῳ σιδήρῳ τοῦ γάμου διακριθισομένου; Sed cur nos aliena recensendo laboramus?

Dabimus etiam ex nostro ingenii penu etiam nonnulla erudita et nova: hastæ cuspis Romanarum mulierum discriminabat comam, quia hasta Romuli primum florens cuspide fixa in terra germina protulit; florentis conjugii hieroglyphicum: præterea hasta diis olim dabatur, ut custodirent urbem; sic mulieri, ut domui curam gereret decorisque viri casta servaret domum: item hasta discriminare crines, est ferro ornatum capitis præferre, ut robur etiam in capillo vigeret, et virtus capitis esset in arce; sanguine illa gladiatoris præstabat occisi, fortasse ut contentiones ac jurgia antequam inirent sponsalia mulier litigiosa jugularet, utpote conjugio indigna: sanguis in ferro parit æruginem ferrumque debilitat, et contentiones mulierum viros fortissimos domi militiæque enervant, ut hebetes ac fatui delirent, quod ut scirent, capiti hastam apponebant ærugine infectam: **HASTA MARTIS EST INSIGNE, REGIUMQUE APUD ROMANOS SCEPTRUM, EAMQUE MULIER PRÆFEREBAT IN CAPITE, UT VIRI DOMINIUM AGNOSCERET:** crines deinde cogitationes referunt, uti Euthymius docet,

ideo mulier recogitet dominum esse virum, illumque eximia veneratione prosequatur." "Acus—ad illa comæ discrimina, seu, quod hic dicitur, *δὲς μετέθηκε κόμην*, *bis comam disposuit*, hastæ nomine alibi ab eodem Nasone dicta, *Fast.* L. 3. v. 350.—, quæ, ut ibidem adnotarunt viri docti, *cælibaris hasta* ap. Festum, *δοράτιον* autem ap. Plutarch. in *Quæst. Roman.* dicitur," E. Spaunhemii *Observationes in Hymnum in Pallada*, on v. 22. Gesner in his *Thesaurus Linguae Latinæ*, cites the passage of Festus Pompeius, and of Ovid under *Cælibaris*, and adds: "Arnob. 2. p. 91. *Nubentium crinem cælibari hasta mulcetis*; vid. Brisson. *de Ritu Nuptiar.* p. 218." "Omnes quidem mulieres crinem a fronte dividebant discriminale acu, etiam illæ, quæ operosius ornabantur; et hoc discrimine mulieres a virginibus distinguebantur; nam virgines cirratæ, mulieres cum crinibus erant, iisque a fronte divisas: Tertullian. *de Virginibus Velandis*, *Simulque se mulieres intellexerunt, vertunt capillum, et acu lasciviores comam sibi inserunt, crinibus a fronte divisis, apertam professæ mulieritatem*," Salmasius's *Plinianæ Exercitationes in C. J. Solini Polyhistora*, p. 534. Hence then I consider the words, *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς*, not to allude to *veils*, as a badge of subjection (and I must confess that, if *ἐξουσία* can mean a covering at all, I greatly doubt whether the words *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς* can possibly mean to wear a

veil, which was not worn upon the head; and I think that we are to understand *a cap, a bonnet, or the hair upon the head*), but to allude to this spear (*hasta recurva, or cælibaris*), which was worn upon the head of the married woman (and let it be recollected that St. Paul is speaking of the WIFE), as a badge of submission. If we are to understand, by the words *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς*, the hair upon the head, my interpretation accords precisely with this remark; for the Apostle says, in fact, that, as woman is inferiour to man, she ought to bear upon her head the mark of her inferiority to her husband in wearing her hair, which he has beautifully expressed by an allusion to the spear, which bound the hair of the Roman brides, and to the principle, which it was intended to inculcate.

A writer in the *Classical Journal* No. 1. p. 100. (who, however, understands this verse in a different sense) has appealed to the *Germany* of Tacitus c. 39. for an analogous instance, *Est et alia luco reverentia: nemo, nisi vinculo ligatus, ingreditur, ut minor et potestatem numinis præ se ferens: si forte prolapsus est, attolli et insurgere haud licitum: per humum evolvuntur, eoque omnis superstitio respicit, tanquam inde initia gentis, ibi regnator omnium deus, cetera subjecta atque parentia.* In the 3d No. of the

Class. Journ. I made some remarks upon this mention of a rope as an emblem of submission, and cited the following passage, (relative to the Catti) from the 32d c. of the same treatise, *Fortissimus quisque ferreum insuper anulum (ignominiosum id genti) velut pinculum gestat, donec se cæde hostis absorbeat.*

As Lord Woodhouselee justly observed to me in a letter, "it might have been remarked, from the proofs given of the ring being accounted a badge of slavery, that the custom of *marrying with a ring* originated among nations in that state of rude manners, where the wife was considered in the same light as a slave, the absolute property and bondswoman of the husband."

SUPPLEMENTARY NOTES.

Nihil curæ meæ, says the younger Pliny, satis est: cogito quam sit magnum dare aliquid in manus hominum; nec persuadere mihi possum non et cum multis, et sæpe tractandum, quod placere et semper, et omnibus cupias.

p. 133. ἄλλως.

Thus too, Lucian in his *Prometheus*, c. 11. ἀλλ' ἄμεινον ἦν ἀτρεμεῖν αὐτοὺς γῆν ἄλλως ὄντας ἀνέργαστον. On this, as well as on the other significations of ἄλλως, see D. Ruhnken's *Lex. Vocc. Platonic.* 2d Ed. Lug. Bat. 1789. p. 199.

p. 159. ἐπιτέλλειν, ἀνατέλλειν.

“ἡλίου πρὸς ἀντολάς, diversissimo positum sensu in Æschyli *Prom.* v. 706. et in *Agam.* v. 1189.: quia tribuerat astris Euripides ἀντολάς, fieri potest ut quis olim adnotarit, hic poni debuisse, non ἀντολάς, quod *Solis* esset, ἡλίου, sed

ἐπιτολάς, quod postremum hic in margine MS. Cantabrig. velut Scholion invenerat Piersius : Phrynichus p. 48. ἀνατίλλει μὲν ἐρεῖς ὁ ἥλιος, ἐπιτέλλει δὲ ὁ Κύων, ἢ ὁ Ωρίαν, &c." L. C. Valckenaer's *Adnott. in Eurip. Phæn.* v. 506.

“ ἀνατέλλω, sursum statuo, exsurgere facio
ἵπκοις ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

E. 777.

exsurgere fecit : ὦ Θήβη, ἀντείλας Διόνυσον, *in lucem exsurgere fecisti Bacchum Isthm.* 7, 5. ὕδαρ, ὃ ἀνέτειλαν βαθύζωνοι κόραι Μνημοσύνης *Isthm.* 6. 111. *aquam, quam oriri fecerunt Musæ :* “ ἐπιτέλλειν ponitur et de *stellis orientibus* :— inquit Pollux ad Jovem. ἡγητὴρ υἱῷ ἐπιτελλόμενος, *ductor ad virtutem filio exortus et factus, et instituens se, Pyth.* 1. 135. ut ergo et in genere hoc verbum notet existere et fieri, metaphora a stellis orientibus ducta.” Damm. Lucian says in his *Necyomantia*, c. 12. ὁ δὲ μόγις ἂν ποτε ἀνατείλας αὐτοῖς πορφυροῦς τις, ἢ περιχρυσος, ἢ διαποίκιλος, εὐδαίμονας ᾔετο καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, ἦν τὸ στήθος, ἢ τὴν δεξιὰν προτείων δολὴ καταφιλεῖν, where T. Hemsterhuis adds : “ ἀνατείλας, quasi *sol*, quo nomine reges suos parasiti atque adulatores appellabant.” The use of the passage in Pindar ἡγητὴρ υἱῷ ἐπιτελλόμενος, *exoriens uti ætherius sol* (to apply the language of an original poet, who is, in my humble opinion, far superiour to the imitative Virgil : I doubt whether any passage of equal beauty, simplicity, and sublimity, is to be found in the Poems of Virgil,

*Ipse Epicurus obit decurso lumine vitæ,
Qui genus humanum ingenio superavit, et omnes
Præstinxit stellas, exortus uti ætherius sol !*

Lucretius Bk. 3. v. 1055.),

this use of it, I say, both vindicates, and illustrates the expression of St. Paul cited in p. 160.

p. 185. ἐπικείμενος, ἐπιειμένος.

The following important note of J. Markland on the *Supplices Mulieres*, v. 725. p. 16. vol. i. Ed. Gaisford, will both quash the conjecture of Mr. Blomfield, and vindicate the passage of Herodotus :

“ ὁμοῦ τραχήλους, κα̐πικείμενον κάρα
κυνέας θερίζων :

vertunt, *Simul colla, et insertum caput galeæ demetens* : Scholion Brodæi est—κυνέας, e *galea demetens* : intellexit ἐκ ante κυνέας, quam vocem et ille, et interpretes acceperunt pro secundo casu numeri singularis, qui fuisset κυνέης, non κυνέας, quod Doricum est : neque bene vertunt ἐπικείμενον κυνέας, insertum *galeæ* : κυνέας est accusativus pluralis, a recto κυνέη, et κάρα ἐπικείμενον, (singularis pro plurali) κυνέας, est *capita, quæ galeas impositas habebant*, locutione elegantissima : sic τραγωδοὶ ἐπικείμενοι κράνη, *tragædi qui impositas habent* (gestant) *larvas*, ap. Lucian. *De Gymnas.* p. 285. Ed. Græv. : idem *Navigant.* p. 493. ἡ πρέμνα χρυσοῦν χηνίσκον ἐπικειμένη, *puppis, quæ anserculum aureum impositum habebat* ; et ita *Adv. Indoct.* p. 384. κιθάραν ἔχων ξυλίνους κόλλοπας ἐπικειμένην, *citharam habens, cui imponebantur verticilla lignea*, i. e. *cujus verticilla erant lignea* : Herodian. L. 5. c. xi. de Heliogabalo, εἰς εἶδος τιάρας στεφάνη ἐπικείμενος, *impositam habens* (i. e. *gestans*) *coronam in speciem tiaræ formatam* : in edit. Oxon. 1704. quæ sola est ad manus sic legitur, non στεφάνην, quemadmodum oportuit, opinor :

——: ejusdem rationis est istud Virgilio, *flores inscripti nomina regum*; et multa talia apud Latinos poetas.”

p. 204. βυθίζειν εἰς ὄλεθρον, καταβυθίζειν.

“Apuleius in *Apologia*—*Gulones omnes, qui impendio a piscatoribus merguntur*, i. e. οἱ βαπτίζονται τῷ ἀναλώματι ὑπὸ τῶν ἀλίων, *qui sumptibus affliguntur ac pessumdantur*: ita loquutus est Plinius de coquis, *Nullusque prope jam pluris aestimatur mortalis, quam qui peritissime domini census mergit*: Juv. Sat. XII.

Sed nec

*Tam tenuis census tibi contigit, ut mediocris
Fortuna te mergat onus:*

ex eo *mergus ærarius* Lucillio, qui ære alieno mergetet possessores, ut olim recte emendavimus et explicavimus: Plutarch. in *Galba*, πεντακισχιλίων μυριάδων ὀφλήμασι βεβατισμένων: eodem sensu usurpavit et verbum βαπτίζειν Diodorus, ut Latini *mergere*, L. 1. τοὺς ἰδιώτας οὐ βαπτίζουσι ταῖς σιφοφαῖς, *tributis mergunt*,” Salmasius’s *Plin. Exercitt. in C. J. S. Polyhistora*, p. 709.: “βαπτιζόμενος—h. v. metaphorice frequentius longe adhibent scriptores paulo recentiores, quam veteres illi, qui potius ἐπικλύζεσθαι, βυθίζεσθαι, *mergi*: vid. Nostrum III. II. 43. I. Achill. Tat. I. 13. III. 179. VI. 403. VII. 413. Eustath. VIII. 290. Heliodor. II. 68. IV. 198. IV. 205. ἡμεῖς δὲ μὴ συμβαπτίζόμεθα τῷ τούτου πάθει——: vid. doctiss. Wesseling. ad Diodor. I. 71. Bergl. ad Alciphr. I. XIII.” J. P. D’Orville’s *Animadversiones in Chariton. Aphrod.* Amstelodami 1750. p. 176.

p. 208. κατανεντισμὸς.

" *Diī patrii, quorum auspiciis stat Dardana Roma,
Talin' me letho tanta inter praelia nuper
Servastis?*—Bk. 4.

inter aquas: Hesiod. L. 2.

δεινὸν δ' ἔστι θανεῖν μετὰ κύμασι:

mortis hoc genus horrent Argonautæ apud Flaccum, Achilles *Il.* φ., Ulysses in *Odys.*, Æneas L. 1., Ovidius L. 1. *Trist. Eleg.* 2.: quianam? an prædam venire piscibus verebantur? an hac ratione, quibus *igneus est vigor, et celestis origo*, exstingui rebantur? an quia *nil nobile ausos pontus ac undæ ferent*, Senec. *Agam.*? an quia mersis aqua minus est sperabilis honor sepulcri?" Dausqueius's *Silius Italicus*, p. 194. Parisiis 1718. The last of these four conjectures is the true one, and it may be observed that the first is the same as the last; for the carcase, which became *the prey of a fish*, did not, of course, receive *the rites of burial*.

p. 217. θούρην, βάρην, or βιατήν.

" *Matt.* xi. 12. βιασταὶ ἀπιάσουσιν —: nomen βιαστοῦ num apud profanos Scriptores occurrat, nescio, præterquam apud Pindarum, qui tamen pro βιαστῆς Dorice habet βιατᾶς, et extruso, et η in α, mutato: notat autem *violentum, fortem, et magnanimum*: adscribam poetæ verba vel propterea, quia nomen hoc βιατᾶς in Lexicis Græcis non est annotatum: *Olymp. Od.* 1x. p. m. 175. ὥστ' ἔμφορον δεῖξαι μαθεῖν Πατρόκλου βιατὰν νόον, quæ Joh. Benedictus, Professor Gr. Linguae olim Salmuriensis, sic in Latinum convertit, *Ita ut prudenti præberet cognoscendam strenuam mentem Patroclī*: idem Benedictus in Notis βιατὰν dicit esse Dor. pro βιατῆν, h. e.

καὶ πολεμικοῦς τὸν πρῶτον γάμον γενέσθαι: Ovid. *Fast.* v. 559.

Nec tibi, quæ cupida matura videre matri,

Comas virgineas hasta recurva comas:

Festus Pompeius hanc *celibarem hastam* antiquòs dixisse testatur: "*Celibari hasta caput nubentis comebatur, quæ in corpore gladiatoris stetisset abjecti occisique; ut quemadmodum illa conjuncta fuerit cum corpore gladiatoris, sic ipsa cum viro sit: aliam rationem refert non scitu indignam: Vel quia matronæ Junonis Curitis in tutela sint, quæ ita appellabatur a ferenda hasta, quæ lingua Sabinorum Curis dicitur; vel quod fortes viros genituras ominetur; vel QUOD NUPTIALI JURE IMPERIO VIRI SUBJICITUR NUBENS, QUIA HASTA SUMMA ARMORUM ET IMPERII EST, quam ob causam viri fortes ea donantur, et captivi sub eadem veneunt: alia effert Plutarch., quæ nuptiarum symbola tangunt et præcepta opportuna sponsæ et sponso; inquit enim in *Quæst. Rom.*: Διὰ τί τῶν γαμουμένων αἰχμῇ δορατίου τὴν κόμην διακρίνουσιν; Ἄρα σύμβολόν ἐστι τοῦτο τοῦ βίᾳ καὶ μετὰ πολέμου γαμηθῆναι τὰς πρώτας; ἢ μαλάνουσιν, ἀνδράσι συνοικοῦσαι μαχίμοις καὶ πολεμικοῖς, ἄθρυπτον καὶ ἄθνηλυν καὶ ἀφελῇ προσίεσθαι καλλωπισμόν; ὥσπερ ὁ Δουκοῦργος ἀπὸ πρίονος καὶ πελέκειος κελύσας τὰ*

θυρώματα ταῖς οἰκίαις ποιεῖν καὶ τὰς ὀροφὰς, ἄλλω δὲ μὴ χρῆσθαι τὸ παράπαν ἐργαλείῳ, πᾶσαν ἐξέβαλε περιεργίαν καὶ πολυτέλειαν· ἢ τὴν διάστασιν αἰνίττεται τὸ γινόμενον, ὥς μόνῳ σιδήρῳ τοῦ γάμου διακριθισομένου; Sed cur nos aliena recensendo laboramus?

Dabimus etiam ex nostro ingenii penu etiam nonnulla erudita et nova: hastæ cuspis Romanarum mulierum discriminabat comam, quia hasta Romuli primum florens cuspe fixa in terra germina protulit; florentis conjugii hieroglyphicum: præterea hasta diis olim dabatur, ut custodirent urbem; sic mulieri, ut domui curam gereret decorisque viri casta servaret domum: item hasta discriminare crines, est ferro ornatum capitis præferre, ut robur etiam in capillo vigeret, et virtus capitis esset in arce; sanguine illa gladiatoris præstabat occisi, fortasse ut contentiones ac jurgia antequam inirent sponsalia mulier litigiosa jugularet, utpote conjugio indigna: sanguis in ferro parit æruginem ferrumque debilitat, et contentiones mulierum viros fortissimos domi militiæque enervant, ut hebetes ac fatui delirent, quod ut scirent, capiti hastam apponebant ærugine infectam: HASTA MARTIS EST INSIGNE, REGIUMQUE APUD ROMANOS SCEPTRUM, EAMQUE MULIER PRÆFEREBAT IN CAPITE, UT VIRI DOMINIUM AGNOSCERET: crines deinde cogitationes referunt, uti Euthymius docet,

ideo mulier recogitet dominum esse virum, illumque eximia veneratione prosequatur." "Acus—ad illa comæ discrimina, seu, quod hic dicitur, δις μετέθηκε κόμην, *bis comam disposuit, hastæ nomine alibi ab eodem Nasone dicta, Fast. L. 3. v. 350.—*, quæ, ut ibidem adnotarunt viri docti, *cælibaris hasta* ap. Festum, *δοράριον* autem ap. Plutarch. in *Quæst. Roman.* dicitur," E. Spauhemii *Observationes in Hymnum in Pallada*, on v. 22. Gesner in his *The-saurus Linguae Latinæ*, cites the passage of Festus Pompeius, and of Ovid under *Cælibaris*, and adds: "Arnob. 2. p. 91. *Nubentium crinem cælibari hasta mulcetis*; vid. Brisson. *de Ritu Nuptial.* p. 218." "Omnes quidem mulieres crinem a fronte dividebant discriminalli acu, etiam illæ, quæ operosius ornabantur; et hoc discrimine mulieres a virginibus distinguebantur; nam virgines cirratæ, mulieres cum crinibus erant, iisque a fronte divisis: Tertullian, *de Virginibus Velandis*, *Simulque se mulieres intellexerunt, vertunt capillum, et acu lasciviores comam sibi inserunt, crinibus a fronte divisis, apertam professæ mulieritatem*," Salmasius's *Plinianæ Exercitationes in C. J. Solini Polyhistora*, p. 534. Hence then I consider the words, ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, not to allude to *veils*, as a badge of subjection (and I must confess that, if ἐξουσίαν can mean a covering at all, I greatly doubt whether the words ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς can possibly mean to wear a

veil, which was not worn upon the head; and I think that we are to understand a cap, a bonnet, or the hair upon the head), but to allude to this spear (*hasta recurva*, or *cælibaris*), which was worn upon the head of the married woman (and let it be recollected that St. Paul is speaking of the WIFE), as a badge of submission. If we are to understand, by the words *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς*, the hair upon the head, my interpretation accords precisely with this remark; for the Apostle says, in fact, that, as woman is inferiour to man, she ought to bear upon her head the mark of her inferiority to her husband in wearing her hair, which he has beautifully expressed by an allusion to the spear, which bound the hair of the Roman brides, and to the principle, which it was intended to inculcate.

A writer in the *Classical Journal* No. 1. p. 100. (who, however, understands this verse in a different sense) has appealed to the *Germany* of Tacitus c. 39. for an analogous instance, *Est et alia luco reverentia: nemo, nisi vinculo ligatus, ingreditur, ut minor et potestatem numinis præ se ferens: si forte prolapsus est, attolli et insurgere haud licitum: per humum evoluntur, eoque omnis superstitio respicit, tanquam inde initia gentis, ibi regnator omnium deus, cetera subjecta atque parentia.* In the 3d No. of the

Class. Journ. I made some remarks upon this mention of a rope as an emblem of submission, and cited the following passage, (relative to the Catti) from the 32d c. of the same treatise, *Fortissimus quisque ferreum insuper anulum (ignominiosum id genti) velut vinculum gestat, donec se cade hostis abscindat.*

As Lord Woodhouselee justly observed to me in a letter, "it might have been remarked, from the proofs given of the ring being accounted a badge of slavery, that the custom of *marrying with a ring* originated among nations in that state of rude manners, where the wife was considered in the same light as a *slave*, the absolute property and bondswoman of the husband."

SUPPLEMENTARY NOTES.

Nihil curæ meæ, says the younger Pliny, satis est : cogito quam sit magnum dare aliquid in manus hominum ; nec persuadere mihi possum non et cum multis, et sæpe tractandum, quod placere et semper, et omnibus cupias.

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Thus too, Lucian in his *Prometheus*, c. 11. ἀλλ' ἄμεινον ἢν ἀτρεμεῖν αὐτοὺς γῆν ἄλλως ὄντας ἀνέργαστον. On this, as well as on the other significations of ἄλλως, see D. Ruhnken's *Lex. Vocc. Platonic.* 2d Ed. Lug. Bat. 1789. p. 199.

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——: ejusdem rationis est istud Virgilio, *flores inscripti nomina regum*; et multa talia apud Latinos poetas."

p. 204. βυθίζειν εἰς ὄλεθρον, καταβυθίζειν.

"Apuleius in *Apologia*—*Gulones omnes, qui impendio a piscatoribus merguntur*, i. e. οἱ βαπτίζονται τῷ ἀναλώματι ὑπὸ τῶν ἀλιέων, qui sumptibus affliguntur ac pessumdantur: ita loquutus est Plinius de coquis, *Nullusque prope jam pluris aestimatur mortalis, quam qui peritissime domini census mergit*: Juv. Sat. XII.

Sed nec

*Tam tenuis census tibi contigit, ut mediocris
Fortuna te mergat onus:*

ex eo *mergus ærarius* Lucillio, qui ære alieno mergeret possessores, ut olim recte emendavimus et explicavimus: Plutarch. in *Galba*, πεντακισχιλίων μυριάδων ὀφλήμασι βεβατισμένων: eodem sensu usurpavit et verbum βαπτίζειν Diodorus, ut Latini *mergere*, L. I. τοὺς ιδιώτας οὐ βαπτίζουσι ταῖς εἰσφογαῖς, *tributis mergunt*," Salmasius's *Plin. Exercitt.* in C. J. S. *Polyhistora*, p. 709.: "βαπτιζόμενος—h. v. metaphorice frequentius longe adhibent scriptores paulo recentiores, quam veteres illi, qui potius ἐπικλύζεσθαι, βυθίζεσθαι, *mergi*: vid. Nostrum III. II. 43. I. Achill. Tat. I. 13. III. 179. VI. 403. VII. 413. Eustath. VIII. 290. Heliodor. II. 68. IV. 198. IV. 205. ἡμεῖς δὲ μὴ συμβαπτίζόμεθα τῷ τοῦτου πάθει——: vid. doctiss. Wesseling. ad Diodor. I. 71. Bergl. ad Alciph. I. XIII." J. P. D'Orville's *Animadversiones in Chariton. Aphrod.* Amstelodami 1750. p. 176.

p. 208. κενανοορισμός.

“ *Dii patrii, quorum auspiciis stat Dardania Roma,
Talin’ me letho tanta inter praelia nuper
Servatis?*—Bk. 4.

inter aquas: Hesiod. L. 2.

δεινὸν δ’ ἔστι θανεῖν μετὰ κύμασι:

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φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεί.

Here the word διέφθειρε evidently signifies that the good man is not *changed* in his nature by calamity. "Π. 4, 1, 3. διεφθάρθαι (mgg. διέφθαρτο) ταῖς γνώμας est *animis cecidisse*: paulo ante erat *ἡθύμουν* et *ἀπεδίδρασκον*: pro ταῖς γνώμας in

margg. et in cod. Leid. ap. Oudendorp. ad Thom. Mag. p. 232. legitur τὰς γνώμας, quæ videtur esse vera lectio; nam etiam A. 4, 5, 10. est, διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς; cf. Plat. *Phæd.* 48. διαφθείρονται τὰ ὄμματα, et Wetstein ad I *Tim.* 6. 5." *Lexicon Xenophonticum.* "Interdum (vero) διεφθαρμένοι cum accusativo, quo significatur ea pars, qua quis morbo laborat, ut διεφθαγμένος τὴν ἀκοήν et διαφθαγμένος τὴν ὄψιν: quibus in locis adhibent quidam participium *captus*, minime ad verbum reddentes: hoc modo, *audire captus*, *visus captus*, vel potius, *auribus captus*, *oculis captus*: et διεφθαγμένος τὰς φρένας, *mente captus*; sed ex Homero dicitur potius διεφθορῶς, ut mox quoque docebo." H. Stephani *Thes. Ling. Græc.*

p. 297. αὐτὸς ἱφά.

"Αὐτὸς de aliquo κατ' ἔξοχην, sic discipuli de Pythagora αὐτὸς ἱφά, item servi de domino: vide Schol. ad *Nub.* Aristoph. v. 218. et consule Casaub. ad Theophrast. c. 2. nec aliter Plaut. *Ipsa misit*, ubi *ipsa* est *hera*," J. Upton's *Epitome* in the *Index*, where several instances are cited: "*Ipsa*, ipsa, olim erant voces servorum, quas honoris causa propriorum nominum loco usurpabant, ut apud Græcos αὐτὸς et ἐκείνος, unde natum illud αὐτὸς ἱφά, Cas. 4. 2. v. 1. F. Terent. *Hecyra*, *Sed Pamphilum ipsum stare ante ades*," *Lex. Plautinum*. Gesner in his *Thes. Ling. Lat.* citat Casaubon, refers to Heinsius on Hesiod's *O. et D.* p. 226., and adds, "Ita ille apud Cic. *Fam.* 6, 19, et 20. *Cæsarem* notat: vide Pet. Victorium." "v. 966. ἐγὼ γὰρ αὐτὸς ἐξελήλυθα—: αὐτὸς sc. dominum designat, qua de re nota est magni Casauboni

perfecta observatio ad Theophrasti *Char. Eth.* c. 11. vim elegantem vulgo minus perspexerunt in Theocriti *Eid.* xxiv. 50.

ἄνστατε δμῶες τάλαιφρονες· αὐτὸς αὐτεῖ :

usus imprimis Aristophani familiaris : egregie convenit huc illud in *Ran.* v. 523. αὐτὸς ὡς, εἰσέρχομαι : Pollucem audi-
amus iii. 74. 'Αριστοφάνης μέντοι κατὰ τὴν πολλὴν συνήθειαν τὸν
δεσπότην αὐτὸν κέκληκεν, εἰπὼν ἐν *Δράμασιν* ἢ *Κενταύροις*, 'Ανοι-
γέτω τις δάματ', αὐτὸς ἔρχεται : hæc præclara soli debentur
codici, quem vocamus, Falckenburgiano." T. Hemsterhuis's
Plutus, p. 335. See also J. Duport in *Theophr. Char.*
Prælectiones, p. 221, 2.

p. 348. πείρατα γαίης.

The learned reader will find in the *Ancient Mythology* of Jacob Bryant some very excellent observations on this curious subject: I have not, at the present moment, an opportunity of discussing them, as it would lead me into a wide field : the collections, which I have made of, and the observations, which I could offer upon, the opinions of the Greeks, the Romans, the Egyptians, the Persians, the Goths, the Jews, the Hindoos, and the Orientals, on the subjects of Tartarus, Elysium, Hades, Heaven, Paradise, and the other analogous topics, would fill a volume, which I may one day present to the public : in the mean time I refer the learned reader to my remarks on the *Prometheus Desmotes* in the *Classical Journal*, No. VI. p. 271-6.

p. 355. καπηλαίαν.

Lucian says in his *Nigrinus*, c. xxv. p. 65. μέγιστα δὲ ἐμίμητο τῶν ἐπὶ μισθῷ φιλοσοφούντων, καὶ τὴν ἀρετὴν αἶμιον ὥσπερ ἐξ ἀγαρῆς πρατίνωνται ἐργαστήρια γούν ἐκάλει καὶ καπηλαία τὰς τούτων διατριβὰς: "Prorsus ad Lucianeum," says T. Hemsterhuis, "*Philo Jud. de V. M.* p. 685. Α. οὐχ ἄπερ μεθοδεύουσι οἱ λαγοθήραι καὶ σφιδάται πηγάσκοντες ὡς ἄλλο τι τῶν αἰτίων ἐπ' ἀγορᾶς δόγματα καὶ λόγους: cf. p. 289. P. ceterum quod istorum scholas ἐργαστήρια, et καπηλαία. *Nigrinus*, a Platone sumtum, apud quem saepe Socrates κατήλθεν καπηλευόντων, nomine Sophistas infamat: vide L. Boetii *Ep. 11. ad Corinth.* 11. 17.: Nicolaus Damascenus, οὗτος ἔπειθ' ἐπ' αὐτῶν παιδευμάτων πρὸς ἀγρυμνὸν ἐχρήσατο, οὐδὲ ἐκαπήλευσεν, ut testatur ipse in *Exc. Vales.* p. 417." J. F. Reitz. says, in the *Hermotimus*, c. 11 κ. p. 799. on the subsequent passage, ὥστε ἔργον οὐκ ἔχω εἰπεῖν καθότι σοι βμαιορ φιλοσοφία καὶ αἴτις αἷν, ἀρα κατὰ τοῦτο μόνον, ὅτι καὶ φιλόσοφοι ἀπεδιδόνται ἐπὶ μαθήματα, ὥσπερ οἱ κόπηλοι, κεραιόμενοι γὰρ οἱ πολλοὶ καὶ δοκῶσαντες, καὶ κακοπραῖοντες: "Peculiariter de philosophis veteribus dicunt Græci scriptores ἀπαρτεῖν σοφίαν, μαθήματα, de malis et Sophistis, qui sapientiam et disciplinas quas tui habebant, et falsa pro veris docebant, bonis mala mīcebant, hanc vixit ac caupones, qui vinum aqua mixtum vendunt, vel qui dolose metiuntur—: hinc καπηλικὴ pro fraudulentō apud Aristoph. aliosque: olim vero in partem non ita malam valebat; quin significaret omnem lucrandi modum, id præcipue mercatoris genus, quod per nummos fit, oppositæque priscae mercūum permutationi, quare καπηλικὸν τέχνη, et καπηλικὴν τέχνην nummularia ap. Aristot. 1. *Polit.* c. 9. ubi his ter occurrit

hoc verbum, nec non capit. seqq. videri potest." Casaubon on *Theophrastus*, p. 100. observes—"in venditione vini triplicem fere fraudem cauponum notant veteres, quod illud diluant, mangonizent, et falsa mensura vendant;" and he then quotes the passage, which has been cited from the *Hermotimus*.

p. 368. ποιμαίνειν, βουκολεῖσθαι.

"βουκολεῖν μὲν ἐστὶ τὸ ἐπιπλεῖστον ἀεὶ παραλογίζεσθαι: βουκολεῖν, dum ab origine, quam ad Sueton. *Cæs.* c. LIII. tradidit Casaubon., ad varia delabitur, in eam etiam, quam Noster tetigit, significandi vim devenit, et denotare cœpit, *blandis verborum lenociniis in fraudem illicere, sive inani spe pascere et lactare*: non invenuste Meleæger in *Epigr.* MS.

κενὸς ἐλπίδας ἐτρεφόμην:

Hesych. βουκολεῖσθαι, χρησταῖς ἐλπίσι, legendum videtur, *χρησασθαι ἐλπίσι*: minus certe probo conamen Lamberti Bos. in *Obs. Crit.* p. 159.: Alciphron III. *Ep.* v. p. 288. ἐλπίσιν ἀπατηλαῖς βουκολοῦμενοι: Lucian in *Amor.* p. 874. ἄλλαις ἐπ' ἄλλων ἐπιθυμίαις βουκολοῦμαι: *Dial. Mort.* v. πολλὰ κἀκεῖνος εὖ μάλα διαβουκολεῖ αὐτοῦς, καὶ ἐπελπίζει: adde Heliodor. VIII. p. 378. Aristæ. I. *Ep.* v. Aristoph. *Ecclesiæz.* v. 81. Schol. ad *Pac.* v. 152. et Suidam." L. C. Valckenær's *Ammonitis de Adfinitum Vocabulorum Differentia*, p. 45.

p. 370. ἐξαίρειν.

"Verbum *ἐναλγεῖς* illustrat L. Kuster ad Aristoph. *Nub.* 42. allato hoc loco: vide et Herod. VII. 10. p. 385.: ἐξαίρειν eodem sensu *Hipp.* 332." Markland's *Suppl.* v. 591. p. 139.: thus too Ruhaken in his *Lex. Platonic. Voc.* p. 149. says that ἐξαίρειν is here used in the sense of ἐναλγεῖν: but I wish, before

these critics had made the assertion, they had considered that $\epsilon\xi$ can scarcely be used for $\epsilon\pi$, either by itself, or in composition: now my interpretation will alone give the meaning of $\epsilon\xi$: I might have added the verses of Accius in Tully, bk. 1, *de Div. c. 22*.

*Duos consanguineos arietes inde eligi,
Pecus lanigerum eximia pulcritudine;
Præclarioremque alterum immolare me.*

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CORRECTIONS.

| PAGE | |
|--------|---|
| 70 | <i>quidem</i> , read <i>quidam</i> |
| 107 | <i>fruuntur</i> , read <i>fruantur</i> |
| 109 | λειπόμενον, read λειπομένην |
| 123 | <i>cuebantur</i> , read <i>cavebatur</i> |
| 170 | 'Αδρία, read 'Ιδρία |
| 178 | <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="width: 80%;"> <p><i>Quam joco a me voluisti tandem, quin perfeceris,</i>
 this passage is cited inaccurately by Lambert Bos; for it
 runs thus,</p> <p style="text-align: center;"><i>quam joco</i></p> <p><i>Rem voluisti a me tandem, quin perfeceris?</i></p> <p>Read thus after the word <i>hissing</i>: 'slaughter, as the Schol. B.
 understood it, who rightly says—συρίζων φόνον· ἐκπύων, εἰκότως
 εἶπε τὸ συρίζων, ἐπιπὶ δὲ φέων κεφαλᾶς εἶχε, τούτων δὲ ἴσται τὸ συρίζειν·
 the Schol. A.' &c. &c.</p> </div> <div style="width: 15%; text-align: right; font-size: 3em; line-height: 1;">}</div> </div> |
| 218, 9 | δικασώλον, read δικάσπολον |
| 346 | <i>de statu functionum</i> , read <i>vita</i> |
| 350 | ἀκτῶν, πρὸς Ἰσπίρου, θιοῦ, erase the stops |
| 357 | II Cor. 11. 18. read 17. for 18. |

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